WELFARE WORK IN IOWA

BY

MARCUS L. HANSEN

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IOWA CHRONICLES

OF THE

WORLD WAR

WELFARE WORK IN IOWA

CHRONICLES OF THE WORLD WAR
EDITED BY BENJAMIN F. SHAMBAUGH

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MARCUS L. HANSEN

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EDITOR'S INTRODUCTION

THIS book by Mr. Hansen on *Welfare Work in Iowa* during the World War supplements the volume on *Welfare Campaigns in Iowa* written by the same author and published by The State Historical Society of Iowa in 1920.

Readers who turn to the pages of either of these volumes for detailed accounts of particular groups or organizations active in welfare campaigns or welfare work may possibly be disappointed, since the author has made no attempt to compile the history of each such group or organization. Much less has he endeavored to recount the activities of particular individuals.

Obviously the historian of Iowa's part in the World War must confine his chronicle

to the nature, methods, and extent of the work done rather than make it a detailed history of individuals or groups who shared in the task.

BENJ. F. SHAMBAUGH

OFFICE OF THE SUPERINTENDENT AND EDITOR
THE STATE HISTORICAL SOCIETY OF IOWA
IOWA CITY IOWA

AUTHOR'S PREFACE

In a war remarkable for the multitude of its innovations among citizens and soldiers alike, the history of welfare work is of special interest to that large group of persons who are concerned with matters of social well-being. Sharing the interest of this special group are many citizens who are curious to know what was done with the money which they contributed in the systematic financial campaigns which followed each other with such persistent regularity during the memorable days of the war. To satisfy these varied groups is the more difficult because each giver will usually look for the record of the particular organization with which he had a personal acquaintance and to which his most liberal contributions were made.

In the following pages, however, no attempt has been made to compile a complete war history of each of the organizations that shared in the task. For the historian of welfare work in

This material consists of letters, reports, bulletins, journals, and some reminiscent accounts prepared for historical purposes. The cordial coöperation of many who were actively engaged in welfare activities has been the means of obtaining access to these valuable documents. Grateful acknowledgments are made to the following: Mr. Sidney Morse, Associate Secretary of the War Historical Bureau of the National War Work Council of the Young Men's Christian Association, who gave unrestricted access to all the materials on file in the archives of the Bureau; Mr. F. J. Rooney of the Department of Historical Records of the National Catholic War Council, who furnished copies of reports dealing with the work of the Knights of Columbus; Mr. Edward Yanner of Kansas City, Missouri, who loaned his personal copy of the final report which he made concerning his services as Camp Secretary of the Knights of Columbus at Camp Dodge; Mr. Fred Hansen of Ames, who has answered several inquiries regarding the work of the Young Men's Christian Association at Camp Dodge with which he was connected during almost its entire career; Mrs. W. E. Maulsby of Des Moines, who placed at my dis-

posal letters and papers dealing with the activities of the Girls' Volunteer Aid in that city; Reverend A. B. Leamer of Des Moines, National Secretary of the Lutheran Brotherhood of America, who supplied a month-to-month calendar of the services of his organization at Camp Dodge; Professor Harry L. Eells of Cedar Falls, from whom pamphlets and papers relating to the educational work at the cantonment were secured; Mr. Robert Lappen of Des Moines, Secretary of the Des Moines branch of the Jewish Welfare Board, who granted several interviews in which the local work of the organization was discussed; Mr. L. Edward Lashman of Chicago, Illinois, director of the Social Service Bureau of the Independent Order of B'nai Brith, who permitted an examination of his correspondence files relating to welfare work among Jewish soldiers; Colonel A. B. Pebbles of Des Moines, who in interviews and by correspondence furnished information relating to the activities of the Salvation Army; and Mr. Forrest B. Spaulding of New York City, who served as Camp Librarian and who supplied copies of articles he wrote and speeches he delivered in regard to his work. Adjutant General P. C. Harris of the United

I

Welfare Organizations and Equipment at Camp Dodge

Three and a half million men went forth from American homes to battle in the cause of Democracy;[1] and behind them was a nation organized for their support from the remotest rural community to the greatest metropolitan center. They were clad in fabrics spun in the busy industrial city, fed by the grain reaped upon the quiet fields of the West, and armed with implements forged in the furnaces of a thousand factory towns. Women and children had toiled far into the night that the necessary clothes might be ready; men and boys had left the country villages to harvest grain in the twilight that the armies might be fed; and miners of coal and iron and workers beside dangerous machines had wrought the arms for their protection.

But the men in khaki and blue did not live by bread alone, nor were the rifles and cannon their only implements of warfare. The knowledge that behind them was a nation interested in their comfort sustained them. They were

protected from the evils of idleness and vice by an "invisible armor" of social relationships and habits. Likewise, the American people made a far more permanent contribution to the fighters than tons of shrapnel: they were organized to keep the conduct of the war in harmony with its spirit. "Welfare work" is the prosaic term applied to the endeavors which sought to keep the heart of the soldier in touch with the heart of the nation.

From the April day in 1917 when war was declared, every man and woman who saw beyond the dust and smoke of battle and every child who understood the ideals of the flag was a welfare worker.[2] To write the history of this phase of welfare work is impossible. The cheerful greeting and the friendly smile are unrecorded; and the optimistic letter is too closely treasured. No one can recount the many ways that sympathy and cheer found to express themselves. Though they were part, and a very vital part, of the welfare work, their only record is imprinted in the memory of the American people. The pages of history will never tell the story; but it will be handed down as the heritage of the spirit of America.

Much as the individual did to give to the soldier that optimism and contentment so necessary for his military efficiency, no amount

of sympathy could rebuild the past life so abruptly broken. The chance acquaintances of the company rarely produced a group so congenial that all the varied desires of modern social life were satisfied. What would take the place of the school, the church, the library, the club, and the theater? If substitutes for these influences were to be provided the government that had called the men into service must furnish recreation, social activities, and religious services, or it must delegate the power to some agency possessing authority, experience, and equipment. Otherwise the soldier would seek in the vicinity of the camp the relaxations from army discipline which he so thoroughly craved.

The mobilization of the American troops upon the Mexican Border in the summer of 1916 had brought the government face to face with the problem of soldier welfare. It had no recreation program of its own. For almost twenty years it had permitted the Young Men's Christian Association to engage in certain social activities at the permanent posts, but though the organization did try to cope with the situation on the Border it did not possess the means or the equipment to keep pace with the sudden growth of the military forces. As a result the soldiers sought their relaxation and pleasure in the border towns — a diversion

which brought them back to camp, not with renewed enthusiasm and refreshed bodies, but with "an ingrowing staleness and tendency to mental and moral disintegration."[3]

This experience upon the Mexican Border, added to observation of the armies engaged in the World War, convinced the Department of War that the efficiency of the fighting force could be maintained only by adopting stricter regulations in regard to the morality of the soldiers and by initiating a policy of repression of vice in the cities contingent to the military camps. But a more potent remedy would be applied: at all military stations there would be organized as part of the official life a system of wholesome recreation and entertainment; schools would be maintained for technical and liberal education; and club houses would be erected as a center for all social life. The direction of these activities would not, as heretofore, be delegated to an organization but would be part of the army administration.[4]

Before such a system could be established the United States was at war with Germany. Plans, unprecedented in their scope, were evolved for bringing into service the young manhood of the nation. But these men, thus abruptly removed not only from the pleasures of their former life but also from the safe-

guards of society, must not lose their effectiveness through the temptations that would meet them whenever the hours of drill were over; nor in that service were they to incur disabilities which would either throw a burden upon the community that gave them or prevent them from occupying the places which they had vacated. Accordingly, the Selective Service Law gave the Secretary of War the authority "to do everything by him deemed necessary" to suppress vice in the vicinity of any military encampment.[5]

But suppression alone could not accomplish the desired end, and to provide within the camp recreative opportunities which would diminish the tendency to run off to town in every moment of leisure, a Commission on Training Camp Activities was appointed under the chairmanship of Raymond B. Fosdick. In the multitude of urgent problems pressing in upon the War Department for solution, it was impossible for this Commission to create the machinery necessary to carry on so widespread a task. Hence the decision was made to turn over these activities to organizations which had been engaged in similar work in American cities, leaving to the Commission the supervision and coördination of the different groups, and giving it authority to create machinery to

meet needs which no established body seemed fitted to undertake.[6]

The Young Men's Christian Association was the first organization to receive official permission to engage in welfare work in the army camps. An order by the President issued on April 26, 1917, enjoined all officers "to render the fullest practicable assistance and co-operation in the maintenance and extension of the Association, both at permanent posts and stations, and in camp and field."[7] This order followed the precedent established during the Civil War and the Spanish-American War when similar authority had been granted.[8]

In June, 1917, the United States definitely authorized the establishment of a National Army cantonment, to be known as Camp Dodge, on the site of the former camp grounds of the Iowa National Guard, about ten miles northwest of the city of Des Moines.[9] Units of the Guard were immediately ordered there for engineering and police purposes, and on July 25th the Young Men's Christian Association erected a tent in which to carry on the activities that it was accustomed to direct whenever the annual State encampment of militiamen was held. A comprehensive building program was evolved, the first building being started in the

latter part of August. As this structure was not finished until after the first contingent of drafted men arrived on September 5th to form the nucleus of the Eighty-eighth Division, a second tent was placed in service early in September.[10]

In the meantime, the organization of the camp work of the Association was proceeding. Arthur B. Dale arrived to take general supervision of all activities as Camp Secretary. With him were associated A. C. Trowbridge as Educational Director, James M. Stifler as Religious Director, and E. T. Bozenhard as Athletic Director. The plans called for a building for each brigade (approximately 5000 men). Each building was to have a staff consisting of a Building Secretary who had general charge of the work, associate secretaries for educational, recreational, and religious work, and two general assistants.[11]

When the first drafted men arrived, there were twenty association secretaries ready to serve them, and as the tent quarters provided inadequate accommodations a moving picture screen was erected out of doors where picture shows were daily presented.[12] Two brigade buildings were opened in September, two in October, four in November, 1917, and one each in April, July, September, and October, 1918.

With one exception, these buildings or huts, as they were called, were all of the so-called "E" type. This plan consisted of one large room, approximately 50 x 120 feet, to be used for public meetings. At one end was a stage with committee rooms on each side, while at the other end was a moving picture booth. Along the walls were arranged writing tables. A smaller room to be used for social purposes adjoined the auditorium. Here in addition to the ever present writing tables were the victrola, the water cooler, easy chairs around the fire place, magazines, and a book-shelf. In the passageway connecting these two rooms was the service desk where writing materials were available, stamps sold, and express and parcels-post packages received. One building of the "F" type was completed in September, 1918. This structure differed from the others in that it possessed no attached social room. The service counter, book-shelves, and writing tables were located at the end of the auditorium opposite the stage.[13]

There were two other permanent buildings used for Association work, both located on Depot Street. The central offices of the organization were placed in the Headquarters Building which was ready for use in October, 1917. Two months later the Auditorium,

planned to be the great central meeting place in camp where plays and concerts that could not be staged in the brigade buildings would be produced, was opened. In the summer of 1918 this structure was pressed into a service for which it was not planned. The Eighty-eighth Division was about to move. The camp being thronged with visitors, social facilities were taxed beyond their accommodation. Some relief was found when a large porch was erected across the front of the Auditorium, which, when fitted up with porch swings, chairs, desks, and ferns served as a rest room; while inside, a service desk, telephones, and information bureau added to the comfort of soldiers and their friends. Tables, benches, and ice-water were available for those desiring to use the cool interior of the large building as a picnic place.[14]

These buildings composed the permanent equipment of the Association at Camp Dodge; but from time to time necessity demanded that additional activities be carried on in temporary quarters. Before a hut could be built to serve the men in the remount station one of the mess halls was supplied with books and papers, and stationery was placed where it was convenient for use. Four men were engaged in work in the Base Hospital before the hospital branch possessed a building.[15] The greatest emer-

gency, however, was that which occurred when upon the southern end of the camp there arose a "White City" of 1200 tents to shelter the men who in the latter part of July arrived by the thousands from the Dakotas and Montana. Before a recruit had arrived three Association tents were in place and athletic directors were ready to supervise sports and exercises to relieve the cramped muscles of the travel-weary men. The congestion was gradually relieved with the departure of the Eighty-eighth Division and two of the tents were removed — the other remaining until all were housed in the barracks of the main camp.[16]

In many of the cantonments a central Association building for officers was maintained but at Camp Dodge it was decided that the erection of such a structure would not serve the officers as thoroughly as providing them facilities in various parts of the camp. In four of the huts doors on either side of the fireplace in the social room led into an addition, 26 x 23 1-3 feet, which was equipped in the same manner as the main social room, but was reserved for the use of officers only. No special service was provided for them, the main service desk being open for their use.[17]

The funds for these buildings were secured in the nation-wide financial campaigns that

were conducted in the summer and autumn of 1917; but the means available were only sufficient to pay for the structures and necessary furniture. Whatever decorations were added to render the interiors more artistic and whatever furnishings were added to make the building more homelike were provided by interested friends. Thus the piano in building No. 93 was presented by W. H. Risser of Des Moines; the Industrial Girls' Club of the Young Women's Christian Association of Marshalltown sent in curtains with the request that they be used in the social and officers' room of some hut; the Dayton Company of Minneapolis provided the curtains for building No. 97; and porch furniture for the Auditorium was purchased by the Iowa Smokeless Day Association and the Girls' Volunteer Aid of Des Moines.[18]

Mr. Dale served as Camp Secretary from August to December, 1917, when he was succeeded by Fred M. Hansen who had supervised the erection of the first tent. After a period of service, lasting until July 10, 1919, Mr. Hansen was followed by R. N. Radford who continued until the work of the organization was closed. Seventy-four was the largest number of secretaries on the field at any one time, the average being about fifty-eight. The total number employed was a hundred and ninety, of whom

forty-four or about twenty-three per cent left to enter the military service. Six men were transferred from Camp Dodge to departmental or national headquarters, and three were appointed camp secretaries in other localities.[19]

The Young Men's Christian Association had not been the only group to engage in welfare work upon the Mexican Border. The Catholic fraternal society, Knights of Columbus, solicitous for the comfort of the members of their order and professors of their faith, though not granted permission to carry on their activities within the army camps, had erected several buildings outside the military lines which, being convenient of access, became the rendezvous of a great number of soldiers. This service was fresh in the minds of the Catholics when preparations were being made to call to the colors millions of Americans for duty in the World War. Consequently, the officials of the organization upon their request were authorized by the Commission on Training Camp Activities to erect buildings and direct recreational work within the cantonments on the same basis as the Young Men's Christian Association.[20]

On September 4, 1917, George J. Pflanz, Jr., of Des Moines was appointed the first Knights of Columbus secretary at Camp Dodge. To-

gether with a building committee chosen by the local council of the Knights of Columbus a survey of the camp was made and a site selected at the corner of Main and Depot Streets, near the location of the headquarters of the Young Men's Christian Association. At this time the spot was a cornfield. The corn had to be cut off and several trees felled before a start could be made. As was the case with the other welfare organizations, difficulties were encountered during the process of construction, especially in the matter of labor. Contractors were rushed to complete the barracks of the cantonment to the neglect of the structures that seemed mere side issues. The first Sunday in October the framework of the building was in place and though it was without a roof, mass was celebrated by the chaplain, Father P. N. McDermott, and the confessions of a hundred and fifty men heard in the toolshed where the chaplain sat upon a keg of nails and the men knelt upon the bare ground.[21]

The Headquarters Building, as this structure was called, was completed by the first of December. Being 125 x 75 feet, it had a seating capacity of fourteen hundred. To the rear was an alcove hidden behind sliding doors. A library and reading room, an office for the secretaries, and a moving picture booth com-

pleted the equipment. When the room was used for religious services the sliding doors were opened revealing the altar. Due to the fact that in some camps men entering would genuflect as upon entering a church, because the sliding doors were left open continually, rumors were spread about that the Knights of Columbus were maintaining churches in the camps which was prohibited to other denominations. Accordingly, strict orders were received from the government that except during the conduct of religious services the altar should never be revealed so that the recreational nature of the club house might be apparent to all.[22]

Before New Year's Day two other buildings were in use. Being 100 x 40 feet they were somewhat smaller than the Headquarters Building, but their capacity was increased by a porch extending the entire length. The erection of building No. 4 — a structure of the portable bungalow type — was undertaken in the summer of 1918. With this added equipment it was thought best to devote one entire building to the use of the negroes who were being sent to Camp Dodge in increasing numbers, and so building No. 2 was assigned for this purpose, under the charge of Dr. W. R. Arthur, a colored physician of St. Louis.

During the influenza epidemic the organization maintained a desk in the hall in the Base Hospital, but when the congestion was over a suite of rooms was assigned. With the arrival of patients from overseas so numerous were the activities in this vicinity that in the spring of 1919 building No. 3 was moved to a site directly opposite the entrance to the hospital and an addition was built wherein were located a chapel and rooms for the chaplain and secretaries. A Knights of Columbus tent, erected in Tent City during the inrush of recruits to the detention camp, was the center of the organization's activities in that part of the cantonment.[23]

The decoration of these huts in order to make them more homelike in appearance was, as in the case of the Young Men's Christian Association, a task willingly undertaken by individuals and societies throughout the State. In the Headquarters Building the organ was the gift of the Jones Piano Company of Des Moines. The Catholic Woman's League of Marcus, Iowa, made a donation of a hundred dollars to pay for articles necessary for use at the altar. Lee J. Dougherty, Master of the Fourth Degree Assembly of the Knights of Columbus of Iowa, solicited the members of the Assembly for funds to buy moving picture machines, and in

February, 1918, a complete equipment for the exhibition of pictures was presented to each of the three buildings then in use. These are but instances of the manner in which the welfare equipment was increased by the voluntary gifts of interested persons.[24]

After a service of fourteen months Mr. Pflanz resigned as camp secretary and was succeeded by Michael O'Connor on November 11, 1918. In the following July, Mr. O'Connor was succeeded by Joseph Yanner of Kansas City, who remained until the first of November when the activities of all the welfare organizations ceased. It had been planned to have in all buildings a full corps of men, each dealing with a certain phase of the work; but at first the organization was handicapped by a lack of sufficient force. In December, 1917, when three huts were in operation, there were only five secretaries on the field to man the buildings. The staff was gradually enlarged, however, and the roster shows that there were engaged a total of forty-six, of whom twenty-two were on the field at one time — just before the signing of the armistice.[25]

At Camp Dodge the Young Men's Christian Association and the Knights of Columbus shared the task of providing "club house"

facilities with the Lutheran Brotherhood, the Jewish Welfare Board, and the Salvation Army. The announcement in the summer of 1917 that work of this nature would be delegated to various societies brought an unexpected response. "Indeed, in this regard", states the Secretary of War, "our experience shows that the desire of the country to be of service was so general that we were more likely to be embarrassed by a multitude of expedients than to lack for sympathy and cooperation."[26]

To grant the request of every petitioning organization was, of course, out of the question. It was a matter of extreme delicacy to decide which groups had a constituency so large as to warrant their undertaking welfare work and which could render service of a nature distinct from that of the others so that there would be no duplication. Uncertainty as to the best policy to be followed led to the calling of a meeting of representatives of various fraternal orders in October, 1917, at which the Secretary of War stated that final decision would rest with the camp commander. Authority for the erection of a building might be granted by him if the land was available, if the organization was a well-recognized society, and if it agreed to carry on no initiations or secret meetings within the camp.[27]

For some time the Knights of Pythias, the Masons, and the Independent Order of Odd Fellows had contemplated uniting in the construction of a joint welfare building at Camp Dodge, and when the decision of the War Department was made known, Major General Edward H. Plummer granted permission and assigned a location for the structure. In the meantime, since difficulty had been encountered in other camps by these organizations and it was rumored that a new decision might be reached which would countermand the orders of General Plummer, it was considered wisest not to risk an expenditure which might be useless. Accordingly the plans of these societies did not materialize.[28]

Though puzzled by the same uncertainty the Lutheran Brotherhood carried their original ideas to consummation. The forces at Camp Dodge were drawn from a part of the country where Lutheran churches are especially strong, and a great number of men in camp expressed their preference for the denomination in the religious census.[29] The final report of the order indicates the discouragement under which progress was made:

> We were given permission to proceed and the location was assigned. The building was begun, and then, as if out of nowhere, somebody got in our way, and

we were asked to await further orders. Delays came, one difficulty after another was surmounted, but, as if providential, we had some strong and faithful friends in camp, and, thanks to an order of the War Department, issued just about this time, giving the commandant the power to authorize recreational centers within their camp, we were finally given absolute right to finish our Brotherhood building. The appreciation of the Lutheran Brotherhood of America is due to Brigadier General Plummer, who wrote across the last order to withhold operations these words: "Proceed with the completion of the Lutheran Brotherhood building. This is final."[30]

The structure which was thus erected cost about $30,000 and was opened on November 9, 1917, though the dedicatory exercises and presentation to the camp officials did not take place until December 6th. It combined the features of the welfare hut with those of an auditorium. On the first floor was an assembly hall with a seating capacity of one thousand. Social rooms and rest rooms together with the sleeping apartments of the secretaries were located in the second story. The ladies organizations of the various Lutheran churches in Des Moines supplied curtains, easy chairs, rugs, tables, and other conveniences. The workers in charge of the activities at the Lutheran Brotherhood building were representatives of the different Lutheran synods. The Reverend Nils Kleven

of Northfield, Minnesota, was the first on the field, commencing work as an army pastor on October 16, 1917. The staff was gradually increased to six, at which number it remained until the curtailment of all features following the signing of the armistice.[31]

Among the other fraternal organizations that had sent representatives to the conference with the Secretary of War, was the Independent Order of B'nai Brith, a benevolent organization that drew its members from a Jewish constituency. A chapter of this order located in the city of Des Moines extended hospitality from the first to Jewish men in camp and, aided financially by the national organization, maintained a secretary, Joseph A. Wolff, who when visiting Camp Dodge to make the acquaintance of the soldiers or to hold religious services made his headquarters in the buildings of the Knights of Columbus and the Young Men's Christian Association. Other Jewish organizations had engaged in similar work at other camps, and early in 1918 all groups united to form the Jewish Welfare Board. It was agreed that the activities in Des Moines should be continued by the B'nai Brith, while the Jewish Welfare Board should supply a man to put in his full time at Camp Dodge.[32]

In May, 1918, the first Jewish secretary arrived, making his headquarters at building No. 92 of the Young Men's Christian Association. An agreement between the two organizations stipulated that in addition to this privilege the Jewish Welfare Board should be accorded a place for a shelf of books, a bulletin board, and a question box, while the Jewish stationery should be kept available at the service desks where it could be obtained upon request.[33] During the summer of 1918 the interest in these activities increased to such an extent as to justify the erection of a welfare hut. Authorization of this step was received in August, 1918, and construction was commenced in the autumn, the site chosen being on Depot Street directly west of the Lutheran Brotherhood building. Shortly before New Year's Day, 1919, the hut was ready for occupancy and though continually used it was not formally opened until January 27, 1919. This structure was built at a cost of $15,000 and was provided with an auditorium, classrooms, and a secretary's office. The staff in camp was never large, three men serving in succession as camp secretary: Alexander L. Schluger, Max H. Cohen, and Jacob H. Skiraball.[34]

The Salvation Army began its welfare work

among the armies in France, and when American troops appeared upon the firing line its service was extended to them. With the remarkable success that the organization achieved in winning popularity came financial assistance of surprising proportions. As a result it was possible to extend its activities throughout the camps in America.[35] Not until the spring of 1919 when other groups were gradually curtailing their efforts did the Salvation Army open a hut — a building convenient to the convalescent center at the Base Hospital — though while this structure was under construction, Mother Brown of the staff baked an average of six hundred doughnuts a day in a temporary bakeshop to satisfy the appetites of the returning men who had acquired a taste for the characteristic contribution of the Salvation Army lassies in the dugouts of France.[36]

The club houses provided by these organizations found a competitor in a building originally erected for a different purpose. Women in camp had always been a problem. To admit them indiscriminately gave occasion for the rise of questions affecting military discipline and efficiency. To refuse them admittance caused unnecessary suffering among civilians and a decline in the morale of soldiers who missed the

legitimate association of women relatives and friends. Regulated meeting places within camp seemed to be the solution, and the Department of War ruled that the construction by the Young Women's Christian Association of buildings for such a purpose would be allowed in camps where the commander felt justified in permitting the use of suitable space.[37]

Early in the history of Camp Dodge, Major General Plummer chose as the location for such a building a site on Depot Street and the construction of a $20,000 structure was begun in the fall of 1917. A large sitting room with its fireplace, couches, ferns, piano, and victrola formed the principal part of this Hostess House and was supplemented by a cafeteria and a nursery. The "homey" aspect of the structure appealed to the men, and while originally intended only as a meeting place for soldiers and their women visitors many a khaki-clad figure slipped in to converse with friends, preferring its cheerful lounge room to the more austere social rooms of the other welfare buildings. Mrs. Earl Reid Dunshee of Harlan became the first hostess when the building was opened in January, 1918. The staff of resident hostesses was assisted by Des Moines women who volunteered their aid for special services.[38]

The success of the Hostess House was apparent to Major General Plummer, and so in the spring of 1918 he requested the erection of a second building to be located in the southern part of the camp where a great number of negroes were being barracked. Building No. 90 of the Young Men's Christian Association had been trying as effectively as possible to minister to the needs of the colored women, many of whom had followed their husbands from the South. To relieve the men of this task which they were never able to accomplish with entire success, Hostess House No. 2 was authorized in the summer of 1918. Construction, however, was delayed by difficulties in obtaining furnishings, materials, and labor; no sooner was it finished than the influenza epidemic necessitated its being turned into a lodging house for the many relatives hastily summoned to camp. Not until November 23rd had conditions returned to normal so that the building could be dedicated and turned over to the use of colored people.[39]

This structure was built upon the same plan as its predecessors, but was smaller in size. The large lounge room finished in oak with a color scheme of green and white and a cafeteria finished in blue were just as attractive as those in the larger Hostess House. Three

colored secretaries, trained in other camps for the peculiar problems of their position, were assigned to carry on the activities in this building.[40]

If the soldier did not find in the welfare huts or Hostess House the relaxation for which he was looking he did not need to seek far for other entertainment. On Depot Street, within a stone's throw of the headquarters of the various organizations, were the Camp Library and the Liberty Theater. The former, sponsored by the American Library Association, was made possible by the gift of the Carnegie Corporation, and the librarians if not doing volunteer work were paid from the funds raised by the Association in the financial campaign in the fall of 1918.[41] Library service in the camp began in October, 1917, with the placing of books in the huts of the Young Men's Christian Association and the Knights of Columbus, but not until January 20, 1918, did the formal opening of the Camp Library take place — although a month earlier part of the building had been available for use and some books had been issued. The structure was 40 x 120 feet with a reading room, circulation desk, and living quarters for the librarian. Forrest B. Spaulding, librarian of the Des Moines Public Library,

was the first librarian; he was assisted by four soldiers who had had previous library experience.[42]

The construction of the Liberty Theater was financed by the Commission on Training Camp Activities. Its operation was closely supervised by the Commanding Officer and it was always open for meetings of any nature which he might desire. A huge wooden structure was built and this theater was equipped with scenery, musical instruments, and moving picture machines at an expense of more than $30,000. Julian Anhalt, who served as the first manager, was succeeded in April, 1918, by Charles Scott.[43]

With the exception of the quarters of the Red Cross, this completes the enumeration of the camp buildings used by the welfare organizations. The welfare workers of the several organizations occupied a peculiar position: they were in the camp, yet not of it. That they might be distinguished from ordinary civilian visitors they were required to wear a distinctive uniform which was prescribed by the organization. In view of the aid which they were rendering the men, a camp order had recommended that soldiers salute the welfare workers. Some confusion existed in regard to the question whether the workers should salute

officers. This difficulty was cleared up in June, 1918, when an order was issued revoking the previous recommendation. It had never been popular with either men or workers as it seemed to create a distinction between them that destroyed the feeling of friendship which was the necessary basis for effective service.[44]

The nature of the work of these organizations demanded that the closest coöperation should exist between their representatives and the military officials. From the very outset Major General Plummer accorded them every assistance in their endeavors and, on the whole, officers, many of whom had but recently been privates, cordially aided in the carrying out of the welfare activities. The coöperation between the athletic officers of the camp and those of the welfare societies was strengthened in the autumn of 1918 when a camp morale officer was appointed to act in conjunction with all civilian and military organizations to provide recreation and education for the soldiers.[45]

But not all welfare workers were located in the camp itself. The War Camp Community Service had been organized by the Playground and Recreation Association of America to direct activities in the vicinity of the camps. The relationships existing between welfare workers

within the camp and those outside the camp were necessarily intimate, as a more thorough discussion of the scope of the organization in Des Moines later in these pages will reveal. Two groups will receive repeated mention in the chapters dealing with the various phases of work at Camp Dodge: the Girls' Volunteer Aid, an organization sponsored by the women's clubs of Des Moines, and the Camp Mothers, a group composed of one prominent woman appointed for each unit in camp to act as a connecting link between that body of soldiers and the organized hospitality of the city.[46]

At no time did the number of those whose primary concern was the welfare of the thousands of soldiers in Camp Dodge amount to many more than a hundred; but these were the men who performed the functions of ministers, teachers, librarians, and athletic directors in a city of forty thousand. Of the hundreds of buildings stretched along the valley, not more than twenty-five were devoted to welfare work; but this was the equipment to take the place of the churches, schools, lodges, clubs, theaters, and gymnasiums in such a city. Would the uniform of the welfare worker be lost in the great multitude of the khaki-clad? Would the few green and brown huts be hidden by the unending rows of barracks? Would religion, edu-

cation, and sports appeal to men summoned to engage in the greatest adventure of their lives? These were thoughts that troubled the minds of those responsible for the innovation. The odds were not in their favor.

II

Social Work at Camp Dodge

From the farm, the shop, the office, and the school the men were gathered together at Camp Dodge. There were city boys and there were country boys, yet none in the first strange days felt at home. Country, it is true, it was: from every barrack window was visible the typical landscape of rural Iowa. None the less was it city: forty thousand men jostled each other upon its pavements. But the exhilaration of country air and the sight of neighboring farms did not give the one the sense of being at home, nor did the familiar sensation of pavements underfoot and the appearance of traffic policemen cause the other to think that he was walking his native streets.

Then it was that each one realized how much there had been to life aside from the mere physical environment. Every letter from the rural home filled in the details of that existence: the Sunday visit of neighbor Brown and his family, the ice-cream social at the church, the baseball game with the old rivals from the Center, the dance at the town hall to which "all orderly

people" were invited. His comrade on the next bunk also had a letter, but its post mark and theme were of the city: a theater party at the Orpheum, a dinner dance at the Country Club, a week end fishing expedition with "a bunch of the fellows." That had been life — always and everywhere association with others.

The first task of the welfare workers was to reëstablish this association with others. But military necessity hindered. Two weeks quarantine prohibited activities which would extend the sphere of acquaintanceship and lead to the discovery of congenial spirits. Hence, aside from furnishing games over which those whom chance had thrown together could find a common interest, the welfare work was limited to keeping intact the old ties. Even before camp was reached an effort was made. On many of the troop trains that bore recruits from their homes, workers passed from car to car and, while describing the features of army life about which most curiosity was evidenced, passed out post cards and writing paper for the first, eagerly-awaited message to the home-folks. Regular visits were made to the quarantined barracks; writing paper and envelopes were distributed; picture post cards and stamps were sold. In one day in the spring of 1918, shortly after a new increment of fifteen thou-

sand recruits had arrived, 77,000 envelopes were given away. In the course of a week more than 150,000 letters passed through the camp post office; and one statistician, patient enough to examine the addresses of a representative group, discovered that fifty-seven per cent would find their destination with a "Miss".[47]

This habit of letter writing was furthered when the more convenient facilities of the welfare huts were available. Indeed, in the early days of the camp, statistics showed that when the huts had been opened the number of letters mailed quadrupled immediately. At the buildings of the Knights of Columbus the sale of stamps averaged about a hundred dollars a day, and one Association hut established a record by disposing of one hundred and eighty-six dollars worth of stamps and post cards in an hour. From the Lutheran Brotherhood building alone between five and six hundred letters were brought morning after morning to the post office. The statistics of the Young Men's Christian Association for May, 1918, indicate that the number of letters mailed in its buildings during the month totalled 483,939. During this month the average population of the camp was 28,161 which makes an average of more than fifteen per capita.

Where else could be found a group of men

who averaged a personal letter every other day? But this is taking no account of the letters deposited in the buildings of the other societies. The final report of the Knights of Columbus states that from September 1, 1917, to November 1, 1919, a total of 3,944,000 sheets of paper and 1,125,000 envelopes were passed out over its counters. Even the Jewish Welfare Board, which was late in getting started and which never had a large clientele compared with its neighbors, disposed of 20,800 letterheads and 7150 envelopes before the spring of 1919. The welfare organizations were responsible for the safety of these letters until they were delivered into the hands of the post office officials. Before the camp office was in existence this necessitated a haul over the country roads thirteen miles to Des Moines, and before a military truck could be requisitioned for the purpose use was made of the personal cars of the workers.[48]

When once the organizations had undertaken the task of keeping open the lines of communication between home and camp it was necessary to broaden out into all branches of this service. In the course of May, 1918, money orders amounting to $40,044.94 were sold by the Association workers. The quarantine imposed by the influenza epidemic in the fall of the year

closed the buildings. Accordingly on pay day the secretaries visited the barracks to sell money orders to those who desired to send part of their pay elsewhere; nor did those who had added to their income by excelling in the art of "shooting craps" during the tedious hours of quarantine hesitate to make use of the service to send away their gains, that there might be no temptation to risk their loss when the wheel of fortune had turned.[49]

It was a happy day when the recruit could discard his mud-spattered "civies" and don the khaki. But where should he dispose of them? The sufferings of the Belgians appealed to many who handed their clothes over to the Red Cross. Others preferred to return them to the home closet in hopes of the speedy arrival of a second happy day when a second shift might be made. For the latter class the organizations provided wrapping paper, twine, and parcels post service. Thirty dollars worth of heavy paper was dispensed by the Young Men's Christian Association during the month of March, 1918, for this purpose alone.[50]

Brushing elbows with a fellow soldier at a writing table provoked conversation, and conversation led to sociability. Every inducement was offered to promote such a condition. The unit of military congeniality has always been

the mess, while from time immemorial friendships have been made about the flowing bowl. Successful substitutes for the flowing bowl were provided in many of the huts. About the time the first contingent of drafted men reached Camp Dodge there arrived a carload of apples donated by H. Griswold of Cooper, Iowa. Barrels of apples were placed in each of the Association huts and cards invited the soldiers to help themselves. In building No. 93, poppers hung on either side of the fireplace; and upon the mantel were pop corn and salt. Everyone was invited to pop his own.[51]

Undoubtedly the most popular of all inducements to conviviality was that furnished by the Knights of Columbus. Boxes filled with tobacco and cigarette papers stood near the door of each building displaying the sign: "Free Makin's. Roll your own, or fill your pipe. Help yourself." As a result of this policy the organization distributed 576 bags of Bull Durham smoking tobacco, 150 bags of Piedmont, 288 tins of Prince Albert, and 500 pounds in bulk. Eight hundred and sixty-four corn-cob pipes were presented to Camp Dodge soldiers. Engaged in the common pursuit of satisfying the appetite with apples and pop corn, or soothing the spirits with tobacco from a common store, silent groups of soldiers were trans-

formed into rollicking comrades, new companionships were made, and social ties were reformed.[52]

There was no vital difference between this social life and that which is evident in a city club. A visitor to the Lutheran Brotherhood building at Camp Dodge has left a description of a typical scene in these words:

> This evening . . . . altho no special entertainment is in progress, the spacious lobby is crowded with khaki clad men who have come in tired from the drill ground or dusty march, to chat and smoke in groups, to play the big Edison, or to read the home town papers, the college and church journals, and other magazines, of which there are a plenty. Checkers, horse-shoe, and chess games are in progress in several corners, and I encountered a real difficulty in finding the cramped space where I now write — all available tables being occupied by lads who are writing that twice a week letter to "Mary" or to Mother.

Another entry in the *Journal* states, "Not only Sundays, but every day in the week, yes, many times a day, the boys gather around Rangland's piano and play and sing until you are almost lifted from the floor." In the farther end of the camp, negro soldiers from Alabama sought to forget the rigors of their first northern winter by crowding close to the roaring flames of the fireplace in their Associ-

ation hut and strumming on their banjos the plantation melodies of other years.[53]

It was agreed that nothing but postal supplies should be sold in the welfare huts, the sale of other things being left to the camp exchanges. Doubt was expressed as to the right of the Young Men's Christian Association to sell such a necessary article as a lead pencil. But when the exchanges were closed by the influenza epidemic, "bootleggers" invaded Tent City and disposed of their wares at exorbitant prices. To prevent this imposition upon the new-comers, Knights of Columbus secretaries made daily trips among the men and sold cigarettes, chocolate bars, and candles at half the price that had been charged by their competitors, and succeeded in driving them from camp.[54]

Healthy appetites, however, were not always satisfied by mess or "free makin's", and the rush and tumble of the camp exchanges did not appeal to those who desired a quiet place where they might dine with their friends. For them the cafeteria of the Hostess House was provided. There was the only place in camp where white tables existed; there alone did one have music with his meals. When once the place was discovered it was thronged with soldiers and their visitors from home, and a rushing business was

conducted in catering to the "after-the-theater crowd" who dropped in, when the performance in the neighboring Liberty Theater closed at 9:30 P. M., to enjoy pie-a-la-mode and coffee. Fully six thousand persons ate in this cafeteria in the month of February shortly after it was opened. The attendance continued to rise and in June the total was 25,804. On one Sunday ninety-nine gallons of ice-cream were consumed and the diners overflowed from the dining room out to the piazzas where chairs and tables borrowed from neighboring buildings were placed to accommodate them. The height of popularity was reached in the latter days of July and the early days of August when the camp was crowded with visitors who came to bid farewell to the departing Eighty-eighth.[55]

Then, especially, were the welfare huts the center of camp social life. What to do with a visitor, especially the woman visitor, has always been a problem of the military camp. The earliest suggestion was that at certain times the Association buildings would be set aside as rest rooms for the women in camp, and the first issue of *The Camp Dodger* bore the suggestion that the mess halls of each barracks be also utilized for this purpose. The completion of the Hostess House in January, 1918, put

an end to such necessity, and in August a camp order prohibited women even entering any of the barracks.[56]

That the new recruit might have no hesitation in recommending to his future visitors that the Hostess House be the center of their stay in camp, each new soldier was informed of the purpose of the building. "You need no special invitation", the letter of information continues. "The piano, the big Edison, magazines, telephone, writing desks, or an opportunity to sit by the big fireplace awaits you. When relatives arrive at Camp Dodge we will entertain them until you are off duty. If you are sick and require the daily presence of a relative, we will see that she is comfortable over night."[57]

The first service rendered by the Hostess House was along the line of information. Located upon Depot Street, it was within ready access of all new arrivals, and many were the calls which came to it for information as to the whereabouts of a particular soldier whose name alone was known. Typical of Hostess House service was that recorded in the fictitious Hostess House Diary:

In the rain this morning came a tired but brave colored mother and her shy little baby, hunting for the "Red Cross man." She had come all the way from "Alabam" and had missed connections with her

man. "No ma'am, the baby ain't cold but he is hungry," so the "Red Cross man" was summoned, as he so often is, by my secretaries, and he listened to the troubles of the mother while baby had his crackers and milk, giving us a shy smile from his mother's shoulder.[58]

For the care of such little visitors a nursery was provided. Decorated in a color scheme of white and blue and with Mother Goose pictures upon the walls, it was the happy resting place of those too young to venture out into the camp. Cribs, rocking-chairs, play-things, baby garments, and all the other furnishings of the room found their use when mother was visiting in the rooms below or anxiously waiting at the bedside of a hospital patient.[59]

For visitors who were in camp to be near a sick son, husband, or brother in the Base Hospital the Hostess House performed a needed service. Usually called from home in a hurry, they were without the necessary supplies; and being liable to emergency summons it was important that they be near the hospital. The Hostess House made no effort to serve as a hotel: lodging was given only to women who had relatives in the hospital, those who were suddenly taken ill while in camp, or those for whom the required accommodation could not be found in the neighboring city. But how great

a need it served is evident from the fact that in the first six months of its operation, more than a thousand women were provided with lodging.[60]

This emphasis upon all things feminine led to the feeling on the part of many that the Hostess House was distinctly a women's affair. To combat this idea the Hostess House renewed its invitation to all men to make use of it as a "home"; for in comparison with its softly curtained windows, wicker furniture, blazing fireplace — the touch of the feminine hand everywhere — the other welfare buildings were rude indeed. One night in early September, 1918, there gathered about the ever popular grand piano a group of men whose singing of the "old favorites" drew others from the cafeteria. So spontaneous was this group in its enjoyment that the following evenings they reassembled. The fire in the huge grate drove away the chill of the autumn air and the evenings were merry with song and conversation as the men cracked nuts and toasted marshmallows in the flames of the burning logs.[61] In order to make the Hostess House a more pleasant place in which to await friends or in which soldiers might while away some pleasant hours, books were donated for a library. Women's societies in Des Moines presented a sectional bookcase

which they took to camp, and at a presentation dinner at the House each guest donated a favorite book to fill the shelves.[62]

To give an opportunity of extending acquaintanceships beyond the chance meeting about the fireplace or tobacco-box and to bring together people in the camp or community who had common interests, more formal gatherings were often held in the welfare huts. On Saturday, July 13th, a "North Dakota Night" was conducted in building No. 94. All men in camp from that State were urged to attend to meet those who, perchance, had once been their neighbors, and to enjoy the program rendered by North Dakota talent. The Men's Society of St. John's Lutheran Church of Des Moines, on Monday, April 8th, gave a party at the Lutheran Brotherhood building, and on Friday evening, June 14th, the young people of the Luther League of Grimes, Iowa, were the hosts and hostesses of the men who patronized the Brotherhood building.[63]

If these parties were to be a success the presence of young women was a necessary feature. Patrons of a welfare hut were usually unacquainted with young women in the neighboring city whom they could invite as guests. Nor was it desirable that individual girls should make the trip to camp and return.

Properly chaperoned groups who could be invited as groups solved the problem. The Girls' Volunteer Aid of Des Moines, whose object was the performance of any welfare or relief work that presented itself, were as early as November, 1917, requested to participate in these gatherings, and they continued throughout the entire period of the war and demobilization to assist in the entertainment of soldiers at these parties, and, in the later days, at the popular dances sponsored by the Knights of Columbus.[64]

The organization known as the "Camp Mothers" was instrumental in bringing about many social gatherings in camp and community and in promoting good fellowship within the barracks by supplying a few of the comforts of home. Mrs. Zoe Pearl Parke, acting on behalf of the City Federation of Women's Clubs, in November, 1917, submitted to the camp adjutant a list of almost two hundred Des Moines women who volunteered for this form of service, one of whom was assigned to each company in camp. Her duty, it was stated, was to promote patriotism by advice and cheerful encouragement, to furnish supplies of sweaters, wristlets, helmets, and socks, to suggest decorations for the squad rooms, and to entertain the company both in her home and in camp.

Personal service to soldiers in distress, programs, picnics, and parties given to their wards, and coöperation in Christmas festivities indicate that the women proved a valuable auxiliary to the efforts of the other societies.[65]

Christmas time gave rise to many social functions. Training of a serious nature was suspended for almost an entire week during the 1917 season and many soldiers had planned to take advantage of the generous offers of passes and to visit their homes. But before the day arrived an order prohibited the granting of passes to all who could not reach their destination without the use of steam roads. Black Hawk County and the city of Keokuk were among the Iowa localities that provided automobiles for the transportation of their men, and a fleet of motor trucks carried two hundred and seven passengers bound for points in Minnesota. The task of the welfare workers was to make Christmas week the most pleasant period of the military life of those remaining in camp.[66]

The observance of the first war Christmas was put entirely into the hands of the War Recreation Board of Des Moines which immediately requested that invitations to Christmas dinner be not extended to the soldiers, since they would be given such a feast at the camp

that it would be more proper for them to bring guests. In preparation for the event orders were placed for nine tons of turkeys.[67]

Because of the danger from fire, lighted trees were prohibited in the barracks, but elsewhere Christmas decorations galore bespoke the holiday season. Two huge evergreens had been erected upon Depot Street, and before each of the Knights of Columbus halls and the Association huts were trees resplendent with colored electric lights. Within the welfare buildings and in many of the barracks were gay festoons of red and green.[68]

It had been planned that on Christmas eve the entire division would gather about the two trees on Depot Street to enjoy a community sing of appropriate carols before attending the programs in the various huts. Unfortunately Christmas eve found a temperature below zero and the proposed out-door program had to be abandoned. In its place a community gathering was staged in the Association Auditorium where, following the singing, there was a speech by Brigadier General Getty, then in command of the camp. Following this gathering the men scattered among the barracks and welfare huts in most of which some provision had been made for entertainment. At the Christmas eve celebrations at the Association buildings alone

twelve thousand gifts were distributed. Building No. 97 had obtained from citizens of Grinnell several hundred pounds of candy which were given to members of the Three Hundred and Thirty-ninth Field Artillery. At the Knights of Columbus buildings masses were celebrated, the total attendance being estimated at 5000.[69]

Typical of the parties held in the barracks was that of the third battalion of the Three Hundred and Forty-ninth Infantry. The lower rooms of one of the buildings were cleared and the bare walls hidden by the profuse decorations. Red and green festoons hung from the ceiling, columns were hidden by corn stalks, and the electric lights were incased in Japanese lanterns. A military touch was given to the scene by the crossed bayonets upon the walls and the miniature army canteen flanked by stacks of rifles from which refreshments were served. In the formulation of plans and in the selection of guests the War Recreation Board of Des Moines coöperated with the officers of the organization.[70]

On Christmas day the festivities were continued. Candy, nuts, and fruit were distributed gratuitously at the Knights of Columbus buildings, contributions having been made by many of the Catholic organizations in the State while

the Des Moines chapter of the fraternity voted to make good any deficit incurred in the celebration. In the course of the afternoon, programs were held in all of the welfare buildings with musical organizations from Des Moines furnishing the talent.[71]

It is reported that in the midst of the festivities one of the soldiers startled his comrades by suddenly asking: "Where do we go from here?" It brought back the fact that war was war and that this was only a temporary respite from the monotony of drill to be pushed with ever-increasing severity when once the New Year had arrived. America's only war Christmas passed happily for those at Camp Dodge who entered into the spirit of the season, so far as that spirit could be provided by the welfare organizations which attempted to take the place of far-distant friends.[72]

The second Christmas at Camp Dodge was a repetition of that a year before though the increased facilities gave opportunity for increased service. At the Hostess House a Christmas afternoon party was conducted with the aid of young ladies from Des Moines, with treats of home-made candy and pop corn, and twenty pounds of mistletoe ordered from Oklahoma for the occasion. The Liberty Theater, fittingly decorated, staged a performance that

ended with the distribution of candy, tin horns, and whistles.[73]

But these occasions did not prevent successful recognition of the festival at the welfare huts. Parties, programs, and services of a religious nature took place under their roofs. The speaker of the evening at the Lutheran Brotherhood building has left the following description of what he saw:

> The large hall was filled to overflowing with soldiers who had gathered around the altar and the Christmas tree, paying their tribute to the holy eve in contemplation and reverential thought, instead of attending the performance at the theatre across the way. As we came up to the Brotherhood building from the interurban, we noticed the gathering around the theatre entrance and wondered if there would be a large attendance at service, due partly to the performance and partly to the numerous Christmas furloughs. When we entered the hall one hour early it was half filled and when the program commenced, standing room only remained. Mrs. Andreen sang a number of Christmas hymns that were reverentially received and when "Holy Night, Silent Night" was rendered it was followed by a silence that was a tribute. I mention this because many seem to think that the only music able to satisfy the musical longings of our soldiers is jazz music of the most syncopating kind.[74]

There was cause for such conclusion. From hundreds of barrack windows evenings when

drill was over floated the strains of the latest popular melodies: voices about the piano, the notes of a stray violin or banjo, and the mechanical performance of the phonograph. In this confused medley of instruments the last named predominated. "Canned music" had a charm for soldiers' ears that led to an appeal for the donation of Victrolas and Edisons and the mobilization of "Slacker records". Patriotic people, societies, and newspapers acted as the agents in this canvass, and many an Iowa parlor became unusually silent. These gifts, however, did not satisfy all the calls. A concert by benefit talent in the University Church of Christ on November 30, 1917, resulted in a fund of a thousand dollars with which phonographs were purchased, the firm of Harger and Blish donating twenty-five dollars worth of records for every machine bought.[75]

In the issue of *The Camp Dodger* for January 25, 1918, it was announced that every organization in camp possessed a phonograph through the generosity of individuals, organizations, and business firms — *The Des Moines Capital,* alone, having placed more than a hundred. Immediately there was a protest from companies and barracks who complained that they were still unprovided for, and the complaints were so many that finally Dean Holmes

Cowper of Drake University who was in charge of the music in the cantonment announced that all without instruments should communicate with him and he would undertake to satisfy their need. But it was a need that continued until the last days of demobilization, so long as there were soldiers who liked to gather in a social group about the instrument to listen to everything from a popular waltz to a wedding march.[76]

Such were the efforts made by the welfare organizations to make pleasant association with others possible. Only a confirmed hermit who could successfully combat the advances of his comrades and the temptations of the welfare huts, or the soldier perpetually condemned to "kitchen police" could leave Camp Dodge saying that it was favored with no social life.

III

Recreational Work at Camp Dodge

It is practically impossible to draw hard and fast lines between the various aspects of welfare work. The social, the recreational, and the educational so blend in the cross-currents of their motives that a separation can not be effected. The exhibition of moving pictures, which had as its primary object recreation, was also an opportunity for education that was surely not neglected, and one who has heard the cheerful comment of the men gathered to view the pictures must also admit that a great part of its appeal was social. Nor is this complexity to be deplored. Education acquired with pleasure was no less beneficial than that presented merely for the purpose of giving information; recreation that made a man a more efficient soldier had a purpose more noble than that which sought merely to while away the time. Notwithstanding these inter-relations the term "recreation" may well be applied to those activities which had as their main object the presentation of entertainment that would take

the soldier's mind away from the vigorous routine of drill.

Providing entertainment for soldiers has always been a bonanza for private initiative, but on October 9, 1917, orders of the War Department prohibited the granting of concessions to private individuals within the camp precincts.[77] There was, however, no objection to the maintenance of such places of amusement outside the camp, and many such establishments arose in the village of Herrold or in the newly-created Army City and Dodge City. One of the largest of these was located on the top of the hill at Eighth Street. It had a seating capacity of three thousand and at first bore the title of "Liberty Theater". But when President Wilson chose the name of "Liberty Theater" as that to be applied to the chain of play houses conducted by the Commission on Training Camp Activities, the name was changed to "Trilby Theater" to avoid confusion. The "Herrold Theater" near the Herrold station of the interurban was also a popular place of resort. In Army City was located a theater which catered especially to the members of the Three Hundred and Thirty-sixth Infantry, an organization of colored troops.[78]

"Give me a thousand soldiers occasionally entertained to ten thousand soldiers without

entertainment."[79] This dictum of General John J. Pershing's was not unknown to the military authorities, and when private enterprise was barred from the camps it was to make way for a system of government controlled theaters in which only acceptable performances could be presented. A military entertainment committee of the Commission on Training Camp Activities was appointed to make plans for the operation of the theaters. In southern camps tents were erected; in the North wooden structures with modern stage equipment were provided. Admission was to be regulated by the costs only. For theatrical performances produced by professional companies a charge of fifty cents was made for reserved seats. A regular circuit of moving pictures was inaugurated the price of which was put at twenty-five cents. That even these low rates might exclude no one a system was evolved whereby "Smile-age Books", consisting of coupons which would be accepted as cash at theater windows, were sold in a nation-wide campaign to citizens who thereupon forwarded them to some soldier.[80]

The Liberty Theater was located on Depot Street, the "Broadway of Camp Dodge". Though several announcements of its opening were made the construction of the building lagged and it was not until Wednesday evening,

February 6, 1918, that the initial performance was staged—"Rip Van Winkle", a musical comedy produced by two hundred people of Des Moines under the management of the "White Sparrows".[81]

Julian Anhalt who had been the manager of the Republic Theater of New York City was the first manager of the Camp Dodge enterprise. An orchestra of thirty pieces composed of men from the cantonment furnished the music for the performances.[82] The national management had arranged that certain popular successes such as "Turn to the Right" and "Here Comes the Bride" should make tours of the camps; but the first appearances were failures, the "fine comedy proving too refined and intimate for the majority of the men in the camps." It was too expensive for the commission to organize companies of its own to play in camps as all the profits would be exhausted in transportation charges due to the long jumps between the camps. Accordingly an arrangement was made whereby regular road companies played at the camps for a percentage of the profits.[83]

In line with this policy Camp Dodge enjoyed a series of popular entertainments interspersed with motion pictures. In April, 1918, the Liberty Comedy Company produced "Baby Mine",

"Kick In", and "It Pays to Advertise"; and in June the Military Entertainment Service presented "A Bit of Broadway"— a series of seven vaudeville acts. So popular was this presentation after the series of motion pictures that another vaudeville bill was drawn up for the following week end and experience proved that every time vaudeville was offered the receipts were larger than the preceding occasion.[84]

The popularity of the Liberty Theater was so great that plans were made to utilize it in aiding discipline in the camp. Plans were made by the Commission on Training Camp Activities that theater tickets should be distributed as a reward of merit to the five men in each company who had the best record for the week. Shortly thereafter, however, the quarantine was placed upon all the activities in camp due to the presence of influenza. When in late October after twenty days quarantine the ban was removed from camp activities, the lights on the Theater were ablaze within two hours and a force of six military police was necessary to keep the crowd in order. That evening's attendance was the record performance.[85].

Amusement was also provided by the talent in camp. When the Theater was first opened each regiment, battalion, and brigade was

urged to prepare a program. The first which occurred was a performance entitled "Cheer Up", staged in March, 1918, and played by actors drawn from all parts of the Eighty-eighth Division. Included in this program were feats of skill exhibited by the comedy acrobat "Pee Wee", formerly of Ringling Brothers, and by a Mexican rope thrower. Music was presented by a Hawaiian quartet, and a Norwegian dialect sketch, a jazz band, and a group of minstrels also found places. The final number was a sketch entitled "How We Get the Hun", produced by sixteen officers under the direction of Captain F. V. Blackwell and Sergeant Major Hinsley of the British Army.[86]

To aid in the production of such entertainments a department of dramatic activities was established by the Commission on Training Camp Activities, and a dramatic director was sent to each camp. In the fall of 1918 James A. Boshell arrived at Camp Dodge as camp dramatic director and he immediately made preparations to put on a musical comedy "Make It Snappy" at the Berchel Theater in Des Moines, the proceeds to be devoted as a benefit fund for the wounded soldiers in the reconstruction hospital at Fort Des Moines. Unfortunately this enterprise had to be dropped as the rapid discharge of the men made it im-

possible to keep the cast intact during the period of rehearsals.[87]

Though the Commission on Training Camp Activities did not begin early enough to utilize the talent in camp, the other welfare organizations from the beginning had given every opportunity for self-expression. "Stunt Night" was one of the regular occurrences at the Association huts, the performances varying from the circus features of juggling, wire walking, tumbling, and rope dances by Arizona Curly, displayed in the big program given at the Association Auditorium in September, 1918, to the more scientific "chemical stunts" which astonished the on-lookers in building No. 94 when they saw water turned into wine, then into ink, and back to water again, fire without smoke and smoke without fire.[88]

Many of these exhibitions were athletic in their nature. Mr. Bozenhard, athletic director of the Association for the camp, organized a troupe which played in every one of the Association's huts. A professional juggler and contortionist, a slack wire walker, and a former member of the 101 Ranch Circus were members of this group. Accompanying them was a negro soldier who ate fire and glass and permitted anyone to stick pins into him, and a soldier who carrying another man on his shoul-

ders walked about on broken glass spread in the bottom of a large box.[89]

To stimulate competitions in these displays of ingenuity a "State stunt contest" was planned in building No. 93 where groups from different States were requested to present acts before judges representing three armies: Sergeant Girod of the French Army, Sergeant Major Hinsley of the English Army, and Lieutenant Dawson of the United States National Army. Representatives from New York won with a comic military drill; North Dakota obtained second place with a hypnotic scene. In return for this entertainment the secretarial staff of the building favored the audience with an "operating stunt", sawing off arms and legs.[90]

Many were the varieties of these programs. Building No. 91 was especially well favored in the possession of a number of experienced entertainers. On November 22, 1917, they entertained at a little party given in honor of the men who left for Camp Pike. Camp headquarters had a glee club of thirty-two voices which practiced in spare moments in the evening and appeared along with other musical numbers in a program at the Knights of Columbus Auditorium. The Premier Quartet of Company O of the Three Hundred and Forty-ninth Infantry

obtained such a reputation for producing melody that accompanying Roscoe Mitchell, the special agent of the food administration, it made a tour of the State giving ten concerts in various places in the interests of food conservation.[91]

Not all the amusement, however, was furnished by the men. Officials of the welfare organizations and the people of Des Moines contributed their share to the entertainment. The camp secretaries of the Association put on a program at building No. 96 at which Social Secretary E. D. Jeffers, appearing in the rôle of Huzzma Guzzma, world famous globe trotter, gave a lecture on the strange lands he had visited, describing the "character, habits and life of the Wop, the Peruvian Thithith, the Woofenpoof", after which the Rusty Hinge Quartet favored the audience with several selections including "Who Strained the Soup through Sister's Sock?"[92]

Typical of the form of entertainment contributed by the people of Des Moines may be mentioned the vaudeville program at the Knights of Columbus Auditorium, which on one evening was presented before an audience of two thousand enlisted men and on the following evening was repeated to officers. This program, the leading parts in which were taken by

Des Moines clubwomen, was advertised as "a foolish feminine frolic aimed to amuse and benefit, but not instruct, soldiers at Camp Dodge".[93]

From the wider field were also drawn entertainments of a professional class. The Schubert Concert Company of the Midland Lyceum Bureau gave a series of concerts in camp in March, 1918, and as at this time the camp was full of new recruits still in quarantine the piano was placed on the back porch of building No. 96 that the men in the neighboring barracks might enjoy the program. The Great Lakes Naval Training Station Band gave a concert at the Association Auditorium in August, 1918. Rudolph Gans, the noted pianist, who appeared in the Auditorium on December 6, 1917, and Miss Howell, head of the Public Speaking Department at the University of Nebraska, were others whose aid in entertainment was appreciated.[94]

Musical organizations of the vicinity made their contribution. St. Paul's African Methodist Choir and the Corinthian Baptist Choir were among the church groups appearing on the programs, and the Christian Church Bible School Orchestra of Newton, composed of thirty pieces, gave several concerts in camp. The Lutheran churches of Des Moines coöper-

ated with the management of the Lutheran Brotherhood in securing features for these programs. The Men's Glee Club of Grinnell College gave a concert at the Association Auditorium on April 4, 1917, admission tickets being distributed during the week at all the buildings of the organization. Another program provided by students of Grinnell College was the opera "The Pirates of Penzance", given at the Association Auditorium on January 25, 1918, by the men's chorus of the institution. More than three thousand soldiers, it was reported, saw the performance. In the same month the Drake University Choral Clubs of fifty voices presented "The Rose Maiden". The faculty of the Iowa State Teachers College appeared in a play entitled "The Real Thing", and the thousand men who witnessed it reported it the "best dramatic performance of this kind they have seen in camp."[95]

Many other musical programs were provided by arrangements made by the Fortnightly Music Club of Des Moines. The list of entertainments which came from the community although large does not constitute the entire contribution of Iowa in this matter.[96] "While much cooperation was secured from Des Moines churches and individuals for programs", writes Secretary Hansen, "most of the talent was se-

cured from outside, thus using each company or individual for all units. This was found both more satisfactory and less expensive than to use different individuals each night even though these came from Des Moines. Mrs. J. M. Sherier of Davenport has furnished more social entertainment groups than any other. She has sent groups at least twenty times."[97]

The bringing of these volunteer entertainers to camp entailed not only thought and effort in the matter of securing them and great difficulties on many occasions in regard to transportation, but also entailed the responsibility of conducting everything under conditions which could not be criticized by those every ready to find fault, especially when large numbers of young girls were involved. To avoid this difficulty a committee was organized under the chairmanship of Mrs. Stanley Walker who secured chaperones for all groups of girls coming to the camp as entertainers.[98] For example, Secretary Yanner of the Knights of Columbus reported that everlasting vigilance was exercised all the time the girls were in their care. "They were not permitted to leave the Halls, nor to be escorted home by the soldiers. They came with their chaperones and returned with them."[99]

These entertainments of a more popular

nature were supplemented with lectures by men of national reputation who made tours of the camps under the direction of the welfare organizations. When ex-President William H. Taft visited the camp in January, 1918, he spoke five times on the causes and aims of the war, the attendance at the first two meetings alone totalling 6000. Dr. Marion Burton, President of the University of Minnesota, gave addresses at the various Association buildings. In his honor a reception was held at the Hostess House to which all former students and graduates were invited and officers were ordered to excuse from duty at that time all who might desire to attend. John D. Rockefeller, Jr., made several speeches during the two days that he spent in camp; and Rabbi Abram Simon of Washington, D. C., who was brought to the camp under the auspices of the Jewish Welfare Board spoke to all desiring to hear him in the Association Auditorium.[100]

Opportunity to attend a series of entertainments free of all charge was offered to soldiers and their friends by the five day chautauqua held in the Association Auditorium beginning Saturday, June 29, 1918. Talent was provided by the Midland Chautauqua Circuit. So popular with the men was this feature that a second course was arranged to be held from August

28th to September 1st. In the meantime the personnel of the camp had changed considerably due to the departure of the Eighty-eighth Division. On the occasion of this second series a special invitation was issued to the "Hometown folks", great numbers of whom were in the city to attend the State fair.[101]

Probably the strangest of all developments in recreational work was the change that took place in the status of camp singing. "Tolerated at first in the few leisure hours of an intensive training schedule, it came to be recognized as an integral part of the training itself, scheduled officially along with target practice, bayonet schools, and other essentials of war-making."[102] The object with which it was undertaken was to teach soldiers the ever-popular marching songs to shorten the dreary stretches of the dusty roads; and it was with this in view that, early in October, Dean Holmes Cowper of the Drake University School of Music directed the first class in camp singing in the barracks of Company E of the Three Hundred and Fiftieth Infantry.[103]

At the first meeting of the Commission on Training Camp Activities it was declared that singing instruction was to be one of the duties of the Commission. Direction of this feature of the service was detailed to Lee F. Hanmer.

The task was entirely new; and because experiments alone would prove the wisest methods to be pursued, no certain policy was dictated from headquarters. The objects of the task were known: each director should seek those ends in the manner that local conditions would suggest as most profitable.[104]

Dean Cowper was appointed by Mr. Hanmer as the director for Camp Dodge, and with the arrival of successive increments of the first draft extended work was possible. But there were difficulties in the way: the weather was becoming cold; outdoors singing was impossible; and, as the barracks were utilized for purposes of instruction most of the day, the singing could be done only between six and seven in the evening. Moreover the undertaking was a venture upon which there were always some who looked with suspicion, and it was only after some time that the "slackers" would contribute their voices to the volume of the song.[105]

Experience soon taught the methods to be pursued. It had been planned to organize large bodies of soldiers for chorus work, but upon a visit of Mr. Hanmer to the camp in early December he suggested that in the future more time should be devoted to smaller units — hoping thereby that more individuals would be

reached than if a large division chorus was trained. Moreover, it had been learned that mass singing was impossible in France: the men were billeted in small villages and large assemblies were prohibited. Hence it was necessary that they be trained to sing as companies or batteries and that leaders be developed in each organization to assume charge when Camp Dodge was left behind.[106]

Accordingly, in February it was ordered that there should be daily singing drill for each company in the Eighty-eighth Division. This activity would come in a ten minute period formed by deducting five minutes from the end of some regular drill period of the day and five minutes from the beginning of the next period. Once a week every regiment would have a regimental song and drill period lasting for one hour. A later order directed that in each battalion there should be chosen song leaders — one officer and one non-commissioned officer.[107]

Whenever the men of a nation are called into military service they fall heir to the songs sung by their predecessors in the country's service; but they are not long content with merely adopting the songs of other wars. The conditions which first inspired "Yankee Doodle" or "Tenting on the Old Camp Ground" are restored in a modern setting, and from the com-

radeship of barrack-room and camp fire and the experience of mutual dangers or pleasures there arise the songs of the new army. This thought was in the minds of the members of the Commission on Training Camp Activities when, in issuing in the fall of 1917 the first edition of the *Army Song Book,* they instructed the leaders to report what songs were successful and to forward to headquarters copies of any new "hits" which had developed. Accordingly, the second edition which appeared in the summer of 1918 included many of the newer contributions to the army's songs.[108]

These songs expressed the spirit and ideals of the nation in the pending crisis. But national spirit was not enough. There must be spirit in the division, in the regiment, and in the company if effective team work was to be secured. To encourage the composition of a song that would express the ideals of the Eighty-eighth Division *The Camp Dodger* offered a prize of fifty dollars for the best marching song for the organization. From the more than two hundred and fifty entries that resulted the judges —Dean Holmes Cowper, John Alden Carpenter of Chicago, and Professor Walter R. Spaulding of Harvard University — chose "Old 88", the contribution submitted by L. C. Currier of Lucky Valley, Nebraska.[109]

What had the soldier done in the pre-war days when he turned his mind from work to recreation? Was it the theater, the moving picture show, the vaudeville, a concert, or the relaxation of joining with his companions in friendly songs? He need not change his habits now. Bright posters made known to him the presence of Broadway "hits" at the Liberty Theater; his favorite actors moved upon the screen at the neighboring welfare building; and somewhere in camp there was the blackened face of the comedian or the voice of the opera singer to entertain him. What more could the city offer! Camp Dodge presented a score of invitations to forget war.

IV

Religious Work at Camp Dodge

A colonial patriot, a soldier in Washington's army which was besieging Boston, wrote in his diary under date of Sunday, April 30, 1775: "Retired alone in the morning for Secret Prayer. . . . And in the afternoon herd the Re^{t} Mr Goodridge From those words in judges 20 C 22 & 23 Verses more Porticuly the last Claus in the 23 Varse And the Lord Said go Up Against him. An Exelent Sermon he incoridged us to go And fite for our Land And Contry: Saying we Did not do our Duty if we did not Stand up now."[110]

Religion and patriotism have always gone hand in hand in the world's armies. From the earliest days the priest has been called in not only to furnish spiritual ministrations to the soldiers but also to provide the encouragement so necessary for their proper enthusiasm. He has "incoridged" them to "fite for our Land And Contry" by proclaiming the justice of the nation's cause.

With the rise of other means of publicity the

effectiveness of the pulpit in this work has decreased. The newspaper and the theater were spreading among all the objects which brought America to arms. Hence the end of religious work in camps was not to preach the righteousness of the war: much less was it to give to eager organizations an opportunity to proselyte. All groups given the privilege of engaging in welfare work were warned that all services within camp must be open to all — neither race nor creed should be a barrier to exclude a man from religious meetings or to deny him the privileges of any comforts which it might have to offer. Most men are religious; and in the lives of many, religion has been a most vital factor. It was the avowed intention of the government that the life into which the recruits were being brought should differ from their previous life only in so far as military necessity demanded. Chaplains were provided and welfare workers authorized in order to keep intact the religious ties of the past — not to create new affiliations.[111]

Though in 1916 Congress had made provision for an increased number of chaplains the emergency of 1917 gave rise to a greater need. Hitherto the chaplains had been chosen from certain denominations, but in the fall of the year the presence in the army of many men of

faiths that were unrepresented among the chaplains caused an act to be passed providing for the appointment of twenty chaplains at large from "sects not recognized in the apportionment of chaplains now recognized by law." The Secretary of War decided upon the following sects: Hebrews, Christian Scientists, Latter Day Saints, Salvation Army, and Greek or Russian Catholics.[112]

These forces, however, were not sufficient to handle all the religious work in the camp. The Young Men's Christian Association had a religious director and one member of the staff of each building was assigned the special supervision of the religious services. Catholic chaplains worked in closest coöperation with the staff of the Knights of Columbus, and the Lutheran Brotherhood building was the headquarters of Lutheran "camp pastors". These pastors were ministers of the various denominations appointed by the denomination to render any special services that they could. At Camp Dodge they were known as "assistants to chaplains" and were ordered to wear a special uniform.[113] The welfare workers were undenominational, but many a religious problem might arise which a soldier would feel could be solved only with the aid of an adviser of his own sect.

By the summer of 1918 there were located at Camp Dodge representatives of these sects: Presbyterian, Baptist, Methodist, Lutheran, Episcopal, Congregational, Swedish Evangelical, Swedish Evangelical Free Church, Christian Reformed, Christian Science, Seventh Day Adventists, and Catholic. But in August, 1918, when the government perceived that the force of chaplains could be increased due to the graduation of a large number from the Chaplains' Training School at Camp Taylor, orders were issued from the War Department directing that within a reasonable length of time, not to exceed three months, camp pastors would be expected to close their work and withdraw.[114]

The best interests of all religious life could be served only by coördinated efforts on the part of the various elements. The erection of buildings being prohibited to many groups, the structures of the more fortunate organizations were called upon for use; the Young Men's Christian Association possessing the largest number of buildings was most often approached. *Bulletin No. 17* of the Camp Dodge Association, issued to all the secretaries, indicates the policy adopted:

As a result of a conference with representatives of the Christian Science Church it has been decided that Christian Science services may be held in Association

buildings in accordance with the policy of allowing men to worship there according to the dictates of their own consciences. Arrangements for these services are to be made through Camp General Secretaries, who will have due regard for the size and demands of the respective denominational groups seeking the use of buildings.

In view of the many requests for the use of the buildings in some of the camps, it is often difficult to arrange all the services at the desired hours. In such cases, secretaries should give right of way to the claims of the groups involving the largest number of men, and in all cases they are urged to make as just and fair arrangements as possible.

It has been decided that two Christian Science papers may be placed on file in the Association reading rooms in camp. One is the Christian Science Monitor and the other is the Christian Science Sentinel.

It is understood that neither Christian Scientists nor representatives of any other sect or denominational body should use the buildings for the circulation of purely propagandist literature.[115]

From how many different sources such calls for room might be made is indicated by the religious census taken among the men at Camp Dodge in the early winter of 1918. Fifty-eight different replies were given by the 12,625 men canvassed, ranging from the 2588 Catholics and the 2346 Methodists down to one Mohammedan and one Moralist. Thirteen hundred and forty-

eight replied that they had no affiliation and indicated no preference.[116]

Religious work partook of four general features: general services, special services, Bible classes, and aids for personal devotion. Sunday was the usual occasion for weekly religious services, though the Jews made use of Friday evening. The number of Jews at Camp Dodge varied and as compared with other groups was always small. Four hundred is the largest number reported at any one time, and up to the spring of 1919 the total attendance recorded was 5175. The weekly service was held at an Association building at 7:30 P. M. with some visiting rabbi usually present to officiate — though Private Abraham Geckler, a former chazen and rabbi, often had charge of the ceremonies aided by cantors chosen from among the men in camp. From fifty to a hundred were usually present on these occasions, after which cake and candy sent to camp by Jewish congregations in the State or by interested individuals were distributed.[117]

Sunday morning found services conducted in welfare huts and barracks. In all the Association buildings meetings of a more formal nature took place with sermons by chaplains, secretaries, and camp pastors. When quarantine prevented attendance at building services

and weather made outdoor meetings impossible, sermons were also delivered in the barracks. The number of meetings held was often remarkable. In early March on one Sunday occurred seventeen services in the huts and a hundred and twenty-four in barracks — a total of one hundred and forty-one conducted by the Association alone, with an attendance estimated at more than fifteen thousand.[118] Three masses was the regular schedule at the Knights of Columbus Auditorium on Sundays, with two each at buildings No. 2 and 3 and one in the reception room at the Base Hospital. The total attendance at masses from October, 1917, to September, 1918, inclusive, was 126,569.[119]

At the Lutheran Brotherhood building the Sunday program corresponded to the activities that one would find in a church of that denomination, with a Sunday School at 9 A. M. and services at 10 A. M. and 6:30 P. M. A unique feature of the Sunday services at this building was the contribution made by churches of the denomination in the State. Musical organizations and ministers found in this an opportunity to add distinctly to the interest of the occasion and to visit with friends in camp. The Reverend Salum of Story City invaded the camp on Sunday, June 16, 1918, with a chorus of seventy voices — the chorus aiding him in the morning

service and in the afternoon presenting a sacred concert. Similarly the Reverend O. Brenne of Stanhope, Iowa, preached on July 14th and was assisted by a large chorus who brought along with them basket dinners to share with their many friends in camp. In common with the other religious leaders in the cantonment, the Lutheran camp pastors spoke at other places. Thus on Sunday, March 3, 1918, they preached at seven services and a week later, at ten.[120] *The Journal of the Lutheran Brotherhood* records: "The Chaplain of the 338 F. A., who is a Catholic, called at our place one day and invited the Lutheran army pastors to speak to the Lutheran boys of his regiment at the Knights of Columbus hall. This war surely brings about many changes in every sphere of activity."[121]

On Sunday evenings gatherings of a more informal nature were convened. At the Association buildings they were usually addressed by the secretaries who spoke upon some theme of vital importance to the men, usually giving in the informal session an opportunity for open discussion. The singing of familiar hymns added a touch of homelikeness to the gathering. At the buildings of the Knights of Columbus the Sunday evening meeting consisted of addresses by prominent men of the

vicinity or those who happened to be in camp.[122]

Leisure and inclination both led to the observance of religious exercises on Sundays. To promote such activities successfully during the week was a more difficult undertaking. The unexpected calls of military service prevented the carrying out of a definite schedule, and the greatest tact was necessary to dispel any suspicions that religion was being ostentatiously paraded. In many of the Association huts the only attempt made was the simple evening assembly popularly termed "Family Prayers" when at nine o'clock, upon the call of a whistle, all who desired gathered about the fireplace for a short talk before the final "good night".[123]

The most successful form of spiritual activity on week days was the work of "Bible Study" groups. Courses of religious instruction, patterned after those which for many years had been conducted among young men in colleges, were carried on among the soldiers in corners of welfare buildings and mess halls, or as they sprawled under the trees in summer or gathered about tables in the barracks in the winter. The direction of these classes was one of the most important duties of the religious secretaries, but in order to allow the discussion to be as informal as possible and to permit it to proceed along the lines in which the men were the

most interested, leaders were chosen from among the soldiers themselves. A teacher training class was conducted by the Association for the benefit of these soldier-teachers. In February, 1918, two thousand were attending the classes conducted by the Association at Camp Dodge.[124]

To assist in personal devotions was another opportunity for service. The little khaki-bound *New Testament,* which was distributed among the recruits soon after their arrival, is a favorite souvenir of the war. The Jewish Welfare Board compiled a somewhat similar volume in the form of *Readings from the Holy Scriptures for Jewish Soldiers and Sailors* and also distributed a *Prayer Book* containing both the Hebrew text and the English translation. Up to the spring of 1919 the Jewish Welfare Board at Camp Dodge had given out one hundred and twenty-three of these prayer books and almost two thousand other religious pamphlets.[125]

During the Spanish-American War there had been carried on "an aggressive evangelistic campaign" among the soldiers under the leadership of the famous evangelist Dwight L. Moody.[126] Because of the ruling of the War Department that all welfare work among the American armies in the World War should be conducted on a strictly non-sectarian basis and

devoid of all propaganda, the repetition of such a campaign was impossible. But on many of the men who came to camp their new surroundings made a distinct impression: war was serious business, and the very seriousness that caused many men to seek relaxation from the tension in more pleasures than they had formerly enjoyed, led others to ponder more deeply upon religious subjects. It was to them especially that the religious appeal of the welfare workers was directed and the invitation to sign the "War Roll" was extended. The signed card was thereupon forwarded to the local church with which the soldier affiliated or to which he would naturally incline.[127]

Among the colored soldiers, however, such methods were not spectacular enough to satisfy their more spontaneous natures. "To get religion" was the object of the well-known "revival meetings", and religion obtained in any other way might be looked on as not quite genuine. Accordingly, at one of the Association huts that served them, the negro soldiers themselves carried on a continuous revival meeting by holding services every evening, making use of local talent on the platform. The camp religious director reports the conclusion of a sermon on the crucifixion which was delivered by a colored man who probably retained a vivid

impression of the mental tests which had been inflicted upon him by the psychological corps:

> And so, my bredern, in conclusion, dey crucified de Lawd. Dey took him up on de cross and dey drive de cruel nails through his hands and through his feet and den darkness came upon de whole earth and after dat he died and dey took him down and put him in de cold, cold ground, and den dis whole earth was filled with idolatry and psychology.[128]

In the religious life of an individual certain annual occasions stand out with remarkable distinctness. Among Christian denominations Christmas and Easter are the church festivals which are accorded the most splendid observance, and to let these seasons pass by without any fitting commemoration would leave a gap in the course of the year which would only be filled by homesick thoughts when the mail brought reports of how the days were spent by their friends. The steps that were taken at Camp Dodge to bring Christmas cheer to the barracks have been told in the chapter on social work. Easter, unaccompanied by the social features of the other holiday, was no less fittingly remembered so far as the religious aspects are concerned.

During Holy Week, which began on March 24, 1918, a Mission was conducted by the Jesuit Fathers from St. Louis in the three buildings

of the Knights of Columbus. At 5:30 every morning mass was celebrated and services were conducted at 7:30 each evening, all other activities in the buildings being set aside for the week. On Easter Sunday, solemn high mass was celebrated at 10 A. M., with special music prepared for the occasion; and although many men were kept away by military duties the attendance at the Headquarters Building was twelve hundred and at the other buildings almost as many participated.[129] Lutherans in camp observed Holy Thursday and Good Friday with special meetings in the Lutheran Brotherhood building, and on Easter Sunday the first service was conducted at 6 A. M. Members of other denominations in addition to the usual Sunday morning gatherings in the welfare huts were also privileged to hear a cantata, "Light Out of Darkness", which was presented at the Auditorium by a chorus of forty nurses from the Base Hospital.[130]

For one group in camp the recognition of religious festivals involved problems that in their solution required the coöperation of officers, soldiers, and the camp community. Among the Jews the High Holy Days of the fall of the year and the observance of the Passover Season are occasions that to be most effective are celebrated at home. To make this possible the

following order was issued: "The Secretary of War desires that furloughs be granted to the members of the Jewish faith for this New Year from noon, Sept. 6th, until morning of Sept. 9th, for the Day of Atonement from noon, Sept. 14th, to the morning of Sept. 17th, if this does not interfere with the public service. If military necessity prevents granting furloughs provision should be made for them to hold divine services wherever possible on days mentioned."[131] Many of the men, however, were so far away from home that to take advantage of the furlough was impossible. Accordingly the Jewish homes of the community were opened and the soldiers entered as one of the family and thus observed the festivals fittingly. In September, 1918, more than a hundred and fifty men were placed in Des Moines for the High Holy Days, and in camp a hundred and twenty-five men attended the services conducted by Secretary Max Cohen and Rabbi Eugene Mannheimer.[132]

Religious activities were concerned not only with sermons. One of the most interesting features of all the work was the divisional communion service held in the Association Auditorium with chaplains of five denominations presiding and a thousand men in attendance.[133] From October 1, 1917, to October 1, 1918, the

attendance at Catholic communions numbered 15,201. Opportunity for confessions was also accorded — sometimes under difficulties. At Tent City to provide accommodations a canvas wall was put about a car; the chaplain climbed into the front seat, and the soldier knelt in the rear part.[134]

To estimate the influence of the religious work is well-nigh impossible. Statistics fail in their effectiveness. To read that a thousand cigarettes have been distributed conveys some impression, for most men realize the possibilities for good or evil of one cigarette. But by what standard can they interpret a thousand sermons? The hearer himself has usually only a vague impression as to how much the sermon or the song have influenced his life. The sum total of welfare work accomplished in one meeting small in members may far outweigh that of a whole series of crowded gatherings.

Granted that the endeavor is futile, it is still worth while to know what proportion of the men in camp were reached and how they reacted to religion. The average population of the camp in March, 1918, was 29,827. On the one Sunday of that month for which statistics are available 15,000 men attended the services conducted by the Young Men's Christian Association. This would indicate that every other man

in camp was in attendance. The total number present at mass during the first nine months of 1918 was 92,569 or an average of about 2300 per week. The religious census indicated that approximately one-fifth of the soldiers at Camp Dodge were Catholics. The average population of the camp for these nine months was 28,524 or about 5700 were Catholics. Thus, slightly less than one-half of the Catholics in camp were present at mass every Sunday.[135] These figures agree very well with the statement of the religious director of the Association that "most men were in some sort of religious meeting every two or three weeks."[136] But this disregards the fact that the church-going element in camp remained the same: the soldier who was counted one Sunday was usually the one counted the following Sunday and occasionally he was counted twice on the same day.

How religion and war mixed is an interesting theme but one which can really only be judged by discussing the religion of a man on the firing line itself. Camp Dodge was not war: it was preparation for war. The eagerness with which the new recruits welcomed the religious life of the camp indicates that in many ways the success of the appeal lay not in the more spiritual bent of the soldier but in the fact that

it was one of the few remaining features of his past life. A soldier who patronized the Lutheran Brotherhood building confessed, "Your building reminds me so much of home that the first time I came in here I could stay only a short time because I could not keep the tears back."[137] To hear the same songs sung, to observe the same ceremonies, to be again appealed to as an individual were delightful sensations for a homesick recruit.

But when the novelty had worn off, when the weatherbeaten barrack where he bunked took on a character that distinguished it from all its similar neighbors and became "home", when the monotonous drill of the first weeks was replaced by the more alluring maneuvers that seemed more like war, attendance fell off. "I used to think", writes the Association religious director, "that there came a noticeable change over every company after their first few lessons at bayonet practice. I knew of some few men who refused entirely to go to religious meetings because they felt that a man could not be a Christian and a soldier."[138]

The success of the religious program of the welfare organizations has been appraised in an astonishing number of ways. This is due to the widely-varying definitions of religion. The athletic director understood the meaning of the

term "athletics", and when he provided a comprehensive program everyone knew that he had fulfilled his task. Those who entertained realized success or failure by the unanimity of the response of their audience. But what of the religious director? There were almost as many ideas as to what the religious program should be as there were persons in camp. The difficulty confronted especially the members of the Association staff. For the Knights of Columbus, the Jewish Welfare Board, and the Lutheran Brotherhood — each of them the agent of some particular denomination with an established form of worship — the dilemma was not so pronounced. But for the Young Men's Christian Association, where representatives of a score or more denominations gathered, the conduct of services was under the critical eye not only of soldiers but of those outside the camp who had an idea as to what kind of spiritual food should be administered.

To some it seemed that the religious services conducted by the Association in American camps were not given the emphasis which they deserved. "A very eminent and inspiring preacher was sandwiched between a jazz-band concert and a Chaplin movie." Complaint was made that the meetings were too informal: "the men don't want God and things holy

brought down to the level of the barracks nearly so much as they wish to be lifted up out of the barracks into the peace of Heaven." Others deplored that the speakers did not offer the "Most High" as much reverence as the commanding general. On the other hand, some declared that too much piety was in evidence, the services being "a sentimentalized type of prayer-meeting." But another was satisfied because it agreed with his idea of religion — one "of friendship, of helpfulness, of sympathy, of comradeship". The religious director of the Young Men's Christian Association probably had the most difficult position in camp because in a place where the duties of others were strictly defined, everyone expected something different from him.[139]

The true criterion to be applied is not whether the welfare workers satisfied any particular definition of religion. Rather it should be: did they perform the task which they were in camp to do? The religious object of the welfare organizations was not to preach sectarianism: it was to provide opportunities for every soldier to worship as he had when a civilian. The greater the variety of forms of services which they presented, the more they were fulfilling their trust.

In a dispatch regarding the overseas activ-

ities of these organizations, Edwin L. James declared: "The American soldier came to France to whip Germany and not to get holy, and consequently he has done considerably better at whipping the Germans than he has at getting religion."[140] In the same vein it may be said that the recruit came to Camp Dodge to learn the art of soldiering. He was successful in this quest. If, on the side, in order to be contented he wanted to get religion of any particular brand, he need not seek far. To provide him with the opportunity was the religious task of the welfare organizations; and they did it well.

V

Athletic Work at Camp Dodge

Athletics as a recreation is usually adopted by those who are engaged in mental work. The business man turns from his ledgers to golf; the student from his books to his ball and bat. Would athletics find a place among the pastimes of a military camp where the activities were almost entirely physical? Would the soldier who had marched all day with a pack upon his back have any inclination to hasten to the diamond or the gridiron when the hours of drill were over?

The khaki-clad crowds, that in the summer twilight thronged the playgrounds and in the winter evenings fought for a place on the basket ball floors or with eager faces watched the progress of the boxing bouts, answer the question. For there were many in that cosmopolitan group in the camp who had been accustomed to no other form of recreation. At home the town-lot or pasture ball ground had been their evening rendezvous. To them lectures and French classes were a bore, moving picture

plots soon became old, and grand opera selections on the phonograph were unappreciated. Their accustomed form of relaxation still satisfied them. The mind that has been engaged in a severe problem finds relief in a mystery story though the effort is still mental. The soldier turned to his sports with the same result. Drill was monotonous; play exhibited ever-increasing varieties. Drill was imposed; the play was spontaneous. Drill called into action only certain muscles; play found service for all.

The same policy that transformed singing into a military asset readily encouraged the development of these pastimes. The soldier must be physically fit. Activities involving pleasure were more effective than "setting up" exercises. He must be alert. The rough and tumble of the game developed keenness of perception, quickness of thought, and initiative in action. But above all, he must be amenable to the commands of those in authority, and the democratic discipline characteristic of American sportsmanship was a model for the spirit of the new National Army. Officers were quick to see the similarity between many military actions and separate movements of the games. This is especially evident in boxing where the thrusts and passes are identical with those employed in bayonetting and the sport, therefore,

"is particularly valuable because it develops qualities of confidence, courage, and aggressiveness that are fundamental for success in bayonet fighting."[141] Following the experience of the English and French, who found boxing more effective training than the slower exercises such as wrestling which the Germans employed, the sport obtained a privileged position in all American camps.[142]

This official encouragement of athletics was supplemented by the support of the welfare organizations. They knew the effectiveness of outdoor recreation in removing the dangers that follow in the train of idleness. Moreover, the association of soldiers in games was more liable to break the ice of reserve than their contact upon the drill field, and would thus stimulate the development of that social fellowship which was the purpose of their endeavors. This fellowship manifested itself in, and in turn was strengthened by the company patriotism that expressed itself enthusiastically when Company A crossed bats with Company B. Carried up through regiment and brigade to the division, the pride in the prowess of the representatives of the organization was transformed into a spirit of great practical value when they were engaged in more serious battles. The Eighty-eighth must capture the objectives set before it,

not only because they were Americans, but also for the sake of the reputation of the Eighty-eighth.

At Camp Dodge military men and welfare workers coöperated in the conduct of athletics. From its very organization the Commission on Training Camp Activities had understood that such features fell especially within the scope of its duties. The organization of camp athletics was a task which demanded the entire time of an experienced athletic executive. Not always could he be found among the officers in a camp. Even then he was more needed to instruct recruits in the military arts. Accordingly, upon the recommendation of the Commission, experienced athletic directors were appointed at the camps to serve as "civilian aids to the commanding officer." Later many of these aids who had been particularly successful in promoting the military efficiency of the soldiers by "mass athletics, boxing, hand-to-hand fighting, and calisthenics" were granted commissions in the army as "physical training" officers.[143]

An evolution of this nature took place at Camp Dodge. John Griffith, head of athletics at Drake University, was appointed athletic director by the Commission; but in January, 1918, he was commissioned a captain in the National Army. Following his advice one offi-

cer in each company was given direct oversight of the company's athletics. Regimental activities were governed by a council composed of representatives of each company, and each regiment in turn sent a representative to a divisional council.[144] When E. T. Bozenhard arrived in October, 1917, as camp physical director of the Young Men's Christian Association this process of organization was partially completed. Accordingly, Mr. Bozenhard instead of building an organization of his own sought an arrangement whereby he and his assistants might fit into the plan. Agreement was reached that Mr. Griffith should specialize on the training of athletic teams, while the Association should direct the mass athletics. Assistant Secretary J. Vincent Mooney of the Knights of Columbus, who was in charge of athletics for this society, became the organizer of the basketball tournaments, and the Knights of Columbus main building was the headquarters of the boxing and wrestling contests. By this process of specialization needless duplication of activities was prevented.[145]

The thorough program that had been evolved called for a great amount of equipment. Some funds were available from the resources of the Commission on Training Camp Activities, but they were insufficient to cope with the needs of

the ever-expanding army. The successful carrying out of the proposed program called for the placing of a box of equipment in every company. Each box contained six baseball bats, twelve baseballs, one chest protector, one catcher's mask, one catcher's glove, one first baseman's mitt, six association footballs, two Rugby footballs, two sets of quoits, six playground balls, four playground bats, two medicine balls, three official's whistles, one rubber patching outfit, ten sets of boxing gloves, and an official rule book.[146]

Each box being valued at a hundred and thirty-six dollars the collection of money to supplement the appropriations of the government was a tedious task, especially as there was no organization to sponsor the movement. During the fall of 1917 collections were taken up at all the "big league" baseball games, but this produced a comparatively small amount. In order to arouse more personal interest in the endeavor H. J. Metcalf, Secretary of the State Council of Defense, suggested that every county in the Middle West that had sent men to Camp Dodge should raise funds to purchase one box. Under the slogan "Be a Little Brother of the Soldier" an appeal was made especially to the school children. Though some counties responded generously, the need was far from being filled.[147]

It remained for men in camp to supply themselves with the equipment. A suggestion of how this might be done was furnished by the Herrold Theater which promised the entire proceeds of their first performance for the athletic fund — an offer which resulted in about a hundred dollars. During the winter of 1918 numerous entertainments, given by the men in camp primarily for the pleasure of production, were instrumental in adding to the fund. The play "Cheer Up" brought an addition of almost eight hundred dollars; the musical comedy "Rip Van Winkle", which played at the Liberty Theater and at the Berchel Theater in Des Moines, was even more successful. Private Peat, the Canadian soldier and author, lectured at the Coliseum on April 27, 1918, for the same cause; and the University Players of the University of Nebraska who staged the play "Young America" at the Liberty Theater contributed the proceeds.

The desire for equipment, however, was not limited to the possession of athletic boxes. As winter approached and it was realized that outdoor sports must soon be discarded, the inadequacy of the welfare buildings to provide room for more than a limited number of players was apparent. A monster gymnasium which would become the center of all physical recreation be-

came the ambition of the Eighty-eighth Division. Plans were evolved that contemplated the erection of a building about one hundred and eighty feet long and eighty feet wide, which, in addition to the playing floors, would provide club rooms for both officers and men. The campaign for funds for this structure was merged with that being carried on in behalf of the equipment boxes and gave a renewed impetus to the collection of an "Athletic Fund".[148]

Camp Dodge was fortunate in having in its ranks several men who from their position in the world of professional sport would be an attraction of unusual drawing powers in any community. Mike Gibbons, champion lightweight boxer, reported for military service in October. His brother "Tommy" was also in camp. Earl Caddock, world's champion wrestler, and others, such as "Strangler" (Ed.) Lewis, Charles McKinley, Paul Steele, and Peter Roach, "well known to mat and ring fans", answered to roll call at Camp Dodge. Upon two occasions during the winter of 1917–1918 troupes composed of several of these stars toured Iowa and surrounding States putting on athletic exhibitions. The proceeds, less expenses, went to swell the athletic fund. The most successful of these exhibitions was the athletic carnival which was held in the Coliseum

in Des Moines when the Gibbons brothers met in a six round sparring contest in which they sought rather to demonstrate to the audience the different blows than to do any damage to each other. Music furnished by a Camp Dodge band was provided between the several acts.[149]

In spite of these additions to the funds the process of securing boxes for each company did not advance quickly. Accordingly the plan for a gymnasium was abandoned late in February, the Young Men's Christian Association having promised that its Auditorium, primarily intended for a large assembly hall, would be devoted to the use of athletics. Even when the financial difficulties had been overcome the manufacturers were unable to fill the orders for boxes. At the end of March only a third of the companies were supplied, and many resorted to the expedient of borrowing their neighbors' equipment when not in use. A special effort, however, resulted in placing balls and bats in each regiment before spring.[150]

Though these difficulties hindered the development of company sports the athletic interests of the camp at large had flourished. The Eighty-eighth Division was born during the football season of 1917, and the autumn air stirred the blood of the many former gridiron heroes who served in rank and file and as offi-

cers. For a while it was doubtful whether the latter would be permitted to play, but permission was granted and the aid of many experienced players was secured.[151] The season was short; only three contests were played. The first game was against the Des Moines All-Stars who went down to defeat under a 24 to 0 score. On November 30th, Camp Dodge and the Eighty-ninth Division from Camp Funston met at Omaha. A solicitation at Camp Dodge had resulted in sufficient money to enable a band of forty-three pieces to accompany the team. This band, with its stirring music, was reported to have contributed much to obtaining a favorable decision with a 3 to 0 score, and led the triumphal procession at the close. The victory in this instance is the more cherished by former Camp Dodge soldiers since the Eighty-ninth Division team won the championship of the American Expeditionary Forces, the defeat at Omaha being the only defeat which it encountered in its history at home or abroad. The final game of the Camp Dodge representatives was a 7 to 0 defeat at the hands of the Iowa All-State Team — a contest played upon a snow covered field with the thermometer hovering about the zero point.[152]

The second football season at Camp Dodge opened with the players of the previous year in

France. But in response to a call for candidates forty men appeared upon the field — a number of them Indians who had played with the Carlisle and Haskell elevens. Hardly had serious training been undertaken before the quarantine placed upon camp due to the influenza epidemic put an end to all practice. When training was again possible the season was far advanced. Accordingly no effort was made to develop the inexperienced material and the camp team was composed of men chosen because of their college record. In this second season victories were won over Iowa State College, Camp Funston, and the University of Nebraska. The University of Iowa was played to a scoreless tie, while defeats were administered by the United States Auxiliary Naval Reserve School and Camp Pike.[153]

Basketball and baseball did not attract as much attention as football as inter-camp sports. Early in the winter of 1918 all basketball games between organizations in camp and colleges were called off by Captain Griffith — due to the arrival of a new increment of selective service men whose training demanded the entire attention of all officers and non-commissioned officers. Later, however, an official camp team was organized which played several games and won from Iowa State College, Drake University, the

University of Nebraska, and Camp Funston.[154] Likewise it was decided not to organize a camp baseball team in the summer of 1918. Tours would take men away from their training and would engage the attention of several instructors. A wiser plan, it was thought, was to devote more effort to the development of rivalries within the camp — a policy which would reach a greater number of men. A hundred and sixty baseball teams were playing in camp in June, 1918. Among these one of the most successful in its contests outside of camp as well as with its military rivals was that of the Three Hundred and Fifty-first Field Hospital. In the course of the summer this team was recognized as the official ball team of the Division and as such played a number of games. After the departure of the Eighty-eighth another camp team was selected and permitted to take an extended tour in late September.[155]

Athletic meets gave more opportunity for exhibiting military skill than did contests of the more standard sports. Camp Funston was the great rival of Camp Dodge. They first met at Kansas City on Saturday, January 26, 1918. In all the military events except one, Camp Dodge won — the fifty yard rescue race, the bayonet drill exhibition, the stretcher race, the shuttle race, and the bayonet contest. In the hand-

grenade throwing, alone, did the Iowa camp suffer defeat. Victory was divided in the four boxing bouts, and of the three wrestling matches Camp Dodge won two. The final count gave Camp Dodge forty points and Camp Funston twenty. Immediately after the contest at Kansas City it was agreed to hold another meet, this time at Omaha. Practically the same events were scheduled, but many new contestants were entered in order to give them an opportunity to show what they could do. At the last moment, however, due to inability to agree upon a point system, the meet was changed to an exhibition in which, with patriotic loyalty, *The Camp Dodger* states "the Camp Dodge athletes showed their superiority over Camp Funston by winning four of the seven events and tying with the Funston athletes in two other numbers." In February a contest with Camp Grant resulted in Camp Dodge winning three, drawing two, and losing one of the six bouts; and in the latter part of April a boxing match with Camp Taylor was won by the Camp Dodge fighters.[156]

Much as these inter-camp activities did to arouse the fighting spirit and patriotism of the camp, both as regards recreation and practical training they must take a place second in importance to the systematic arrangement which

brought to each man in camp an opportunity to engage in competitive exercises. It was an opportunity which the recruit dared ignore no more than he would risk neglecting any other feature on the training schedule. Under the title of "Organized Recreation" this schedule called for one hour of "play" a day, "Three Deep", "Soccer", "O'Grady", relay races, centerball, baseball, playground ball, boxing, and wrestling finding a place on succeeding days.[157]

In this program boxing received the most attention. When Mike Gibbons reported at camp he was immediately appointed "boxing instructor". Four men from each company were chosen to receive instruction from him, and they in turn revealed the mysteries of the art to their companions. In order to arouse interest in the sport and to develop championship material by a process of elimination, weekly boxing and wrestling tournaments were held in the Knights of Columbus Auditorium where the champion "took on" any who dared to compete with him and representatives of companies or regiments fought for the honor of their organization. No boxer knew who his opponent would be until a few minutes before he entered the ring; but in spite of this there were always enough contestants to provide a

full program every Thursday night. The rivalry brought enthusiastic audiences to witness the performance. The ringside seats were reserved for officers. The less fortunate soldiers stood upon the benches, clambered upon the writing desks, or perched themselves upon the rafters, and all the windows were filled with eager faces pressed close to the panes.[158]

Though wrestling did not receive the same emphasis, instruction was offered under the title of "Self Defense". Earl Caddock arrived in December, 1917, and was assigned to Headquarters Troop as cantonment wrestling instructor, being assisted by Sergeant Paul Prehn who later won the middle weight wrestling championship in the inter-allied games. Secretary Louis Ardouin of the Young Men's Christian Association, who was also a wrestling star, aided them in teaching hand to hand fighting and on Sunday afternoons conducted swimming classes for the soldiers in the tank of the Association building in Des Moines.[159]

It was especially among the newly arrived men that the welfare organizations carried on athletic recreation. These recruits would respond more readily and enter more heartily into the fun of the games if directed by civilians rather than officers. Tent City was an active place during July and August, 1918, and as the

men could not attend the athletic centers of the camp during the period of quarantine, the equipment was brought to them. Every morning a truck load of athletic material was hauled to this part of Camp Dodge and distributed by the athletic secretaries. A boxing platform was built which became the scene of many impromptu bouts; two volley ball nets were in constant use; and ten or more games of baseball and playground ball were often being played at once. "A stubble field was used as a cage ball ground and one cage ball was absolutely worn out by the contact with the stubble and the many bumps and bats it received", reports Mr. Bozenhard. "It was not torn or punctured, but literally worn through the cover in several different places. At times the ball was the center of a rough house mob, hilariously spatting it back and forth without any attempt at an organized game."[160]

The history of the baseball, football, and basketball leagues that were formed in camp would be tedious repetition. These leagues were sponsored by the welfare organizations who arranged schedules, refereed the games, and provided the playing floors or grounds and often the playing equipment. The Knights of Columbus organized several basketball leagues in the winter of 1917–1918 and in the fall of 1918 the

Young Men's Christian Association arranged a similar series for the soldiers of the Nineteenth Division — but the discharge of men prevented the completion of the schedule. How popular a form of diversion the soldiers found basketball is indicated by the fact that in the course of one week more than forty teams practiced on the floor of the Auditorium alone. Football teams organized in most of the companies were looked upon as providing a training ground for the camp team and athletic officers were requested to report to headquarters any man showing himself especially proficient.[161]

Men who were unable to gain a place upon the baseball, basketball, or football teams of their company might still have an opportunity to uphold the honor of their organization. As spring approached the hour for organized recreation was devoted more and more to the sports of the track and especially to those that had a direct military relation. Captain Griffith offered an athletic box as a prize to the company or battery that was the speediest, determining the company's rate by timing every man and striking a company average. The standard races and jumps as well as wall-scaling contests, cane rushes, and pole-climbing found a place upon the recreation program of each organization. Seven walls erected in a row,

the first three, three feet high, the next two, five feet high, and the last two, seven feet high, formed the course for the wall-scaling contest. In the cane rush, thirteen men from each company were lined up facing each other at a distance of fifty yards and at a signal made a rush for a cane thrown between them. For thirty minutes the scramble continued, victory being accorded to the side having the most hands upon the cane when time was called. The object of the pole climb was to plant the battalion flag upon the top of a flag pole.[162]

Those winning in the company contested in a regimental meet, and those carrying off the honors here took part in the cantonment carnival held in the Drake Stadium on July 4, 1918. The field meet was won by the representatives of the Fourth Officers' Training School and the bayonet battle by the Three Hundred and Fiftieth Infantry Regiment. A sham battle with clouds of gas and smoke and a program of mounted events added to the interest of the occasion.[163]

Captain Griffith did not accompany the Eighty-eighth Division overseas, but was transferred from Camp Dodge. Lieutenant L. W. Rothe who had been athletic officer of the One Hundred and Sixty-third Depot Brigade was appointed the camp athletic officer, and J. N.

Van Liew who had been in charge of athletics at East High School in Des Moines was appointed as the athletic representative of the Commission on Training Camp Activities. Mike Gibbons was transferred to Camp Gordon and Harry Brewer who had received instruction under Gibbons was appointed in his place.[164]

Shortly after these changes in personnel the signing of the armistice made the task of the welfare organizations more difficult. The soldiers had always been impatient to finish training and go abroad; now it was their ambition to quit training and go home. Drill did not have the incentive it had formerly possessed and hence became merely mechanical. Spirits fell and morale suffered as discharge was slow in coming. Accordingly the need for the physical recreation of competitive teams was greater than ever, but the difficulties of organizing and finishing a schedule and keeping a team intact for even a few days were practically unsurmountable when man after man unexpectedly packed his barracks bag and set out joyfully for home. Discouragements enough met the welfare workers who sought to keep moving the athletic activities of the camp during this period.[165]

The arrival of regiments from overseas

brought new opportunities. There were men who had lost an arm or a leg on the battlefields of France, men who were crippled by disease or accident and those whose muscles were "bound" and useless due to long inaction. "Physical reconstruction" was their need. In February, 1919, the Association athletic staff was invited to coöperate with the educational officer in the supervision of the exercises, and so successful were they in this endeavor that they were recognized as official members of the reconstruction staff, gradually obtaining almost complete direction of the entire work.

There were two distinct aspects of the process of reconstruction — apparatus work and games. But the games, giving as much exercise as the apparatus and arousing more enthusiasm and interest, were by far the more popular. For those who were gradually recovering their strength bowling balls and basketballs of varying weights were provided. The throwing of darts and ping pong were prescribed for those who were seeking the restoration of strength and skill to a powerless arm. The stump of a mutilated arm was hardened and the unused muscles exercised by batting a light punching bag or volley ball. Almost five hundred cases were handled during the months from February to May, 1919, daily treatment lasting from fif-

teen minutes to an hour. The effectiveness of these exercises in restoring the depressed spirits of the wounded soldiers is indicated by the statement of Mr. Bozenhard that he "almost had to drive them out of the gym rooms and grounds when their period was over, they enjoyed the fun so much."[166]

That the return of the Eighty-eighth from its experiences in France did not bring a greater number of disabled to the Base Hospital was due to the excellent condition in which it had departed almost a year before. When in April, 1919, it was reviewed by General Pershing the division was congratulated not only on its "military precision" and "soldierly bearing" but upon its "excellent physical appearance" as well.[167] Many hardships had been endured in camp and field, but the vigor of the soldiers was unimpaired. A sound physical foundation had been built at Camp Dodge and to the process the welfare organizations had contributed not a little.

VI

Educational Work at Camp Dodge

Among the foremost of the many agencies that offered their services to the nation were the universities and colleges. With the mobilization of the young manhood of the country, the prospect of depleted classrooms caused instructors to look elsewhere for fields of service. Some entered the officers' training schools; others volunteered for the ranks. But there were many who must remain to carry on the activities of the institutions and these teachers while realizing the importance of their task could not but be eager to contribute, at least a part of their time, to the nation's cause.

The realization had been gradually spreading among institutions of learning that their field of service was not limited to those who frequent the lecture rooms and laboratories. Wherever men and women could be assembled the extension divisions of the universities had sought them: the town and country school, the factories, the women's clubs, and the farmers' organizations had profited from the influence of

colleges often quite distant from them. Thus it was that the universities decided that if the young men could not come to them, they would go to the young men wherever they happened to be.

The location of a cantonment in the heart of the State brought the opportunity to the very doors of the Iowa colleges, and they quickly responded. Institutions in neighboring States who saw their former students about to depart for Camp Dodge were not content to let the Iowa institutions bear the entire burden of providing educational facilities within the camp. Accordingly, the Iowa State College at Ames called a conference of representatives of colleges and universities in Iowa, Minnesota, Nebraska, and the Dakotas — States which were to send their contingents to Camp Dodge. This gathering convened at Ames on August 6, 1917; after an all day session resolutions were adopted which asked the State Board of Education of Iowa to appoint an executive officer to coördinate the educational needs of the soldiers with the educational facilities of the colleges and to coöperate with the welfare organizations in camp. O. E. Klingaman, Director of the Extension Division of the State University of Iowa, was chosen by the Board of Education for this important position.[168]

The welfare organizations were themselves fitted by experience to undertake educational activities. From the very beginning of its history the Young Men's Christian Association had made education a prominent feature of its work, and in 1917 both day schools and evening schools were connected with every association of any size, giving courses which varied from fruit culture and chicken-raising to law. The Knights of Columbus had also indicated their interest in education by conducting schools and endowing scholarships and professorships in colleges and universities.[169]

The Young Men's Christian Association had already planned for the education of soldiers. A camp educational secretary and assistants at each of the buildings had been made part of the staff at Camp Dodge. Professor A. C. Trowbridge of the State University of Iowa was chosen for this position and he immediately entered into an arrangement with Mr. Klingaman by which the respective duties of the two groups interested in the matter were defined. The Association secretaries were on the ground; they mingled with the men; they thereby learned the needs and desires of the soldiers. The professors, on the other hand, were widely scattered. Each knew what he had to give, but could not know whether there was any demand

for his proposed contribution. Hence it was decided that the Association should have charge of the process of organization. When it developed that instruction in any certain branch was desired the class was organized and arrangements made for time and place of meeting. Thereafter a call was sent to Mr. Klingaman and from the resources in men at his disposal, sometimes from among those in camp competent to give instruction, sometimes from civilians in neighboring schools and colleges, an instructor was obtained.[170]

Classes, classrooms, and teachers were in this manner provided. But one thing was lacking in the equipment of a modern university — books. Fortunately there existed a group of people who had foreseen this need and in the fall of 1917 rapid progress was being made in filling the want. The appeal of the American Library Association for a million dollars and for books was meeting a generous response, and volumes began to arrive before there was any place for them. Forrest B. Spaulding, librarian of the Des Moines Public Library, who was in charge of the library activities at the cantonment, arranged with the Young Men's Christian Association for the placing of approximately a thousand volumes in each of the brigade buildings — the educational secretary in each build-

ing acting as the librarian. Transportation facilities were secured by the purchase of a small truck and when there were calls for books not in this collection they were secured from other buildings, the Des Moines Public Library, or the State Library Commission. Exchanges of books took place between the various buildings in order to keep fresh reading matter continually on the shelves. Later branches were also established in each of the Knights of Columbus buildings and at each of the regimental headquarters where they were placed under the charge of the chaplain.[171]

When the camp library was opened in January, 1918, the value of these branch libraries was established and consequently they were continued. Moreover, an extension of the system was accomplished. Bookcase boxes, each containing approximately fifty or a hundred volumes, were sent to various parts of the camp which were not within convenient distance of either the library or its branches. Fifty-nine of these stations were in operation at the close of February, 1918, and sixty-one in June, 1918. At this latter date the total number of volumes in camp amounted to 39,559.[172]

All army life, it was often declared, was an education, from the most menial duty such as "kitchen police" to the most technical phases

of artillery and machine gun firing. Many of the books, it was true, were not intended to be used otherwise than for pure enjoyment; but these volumes often fell into the hands of those who before had not been patrons of the libraries. Experienced readers often chose books dealing with technical or more serious subjects. Accordingly, novels and tales of adventure which had been presented with the expectation that they would serve only to while away a few idle moments were available for educating many in the pleasure and profit that could be found within the covers of a book. The same is true of the lectures planned by the universities and colleges: to entertain the men was an object of these endeavors no less than to instruct them. Educational work in the cantonment was a complex undertaking. Several organizations combined to engage in a task which had several distinct ends in view: the education of men in various lines that would make them more efficient fighters, the provision of facilities for intellectual recreation and enjoyment, and the training of soldiers in arts and sciences that would make them more skillful workers and more useful citizens when they were again in civil life.

The States of the Middle West have always prided themselves upon their low rate of illiter-

acy — Iowa heading the list of the States of the nation in 1910 with a percentage of 1.7 followed by Nebraska with 1.9 per cent. The record of the entire nation was, however, a matter of deep concern to those interested in the efficiency of the army. After the extension of the draft ages it was estimated that nearly 700,000 men who would be included in the nation's fighting forces were unable to read or write, and in the first increment of the draft that reached the camps between 30,000 and 40,000 were illiterate and almost as many more were near-illiterate. The relation between reading and writing and fighting may not seem very intimate. But being a soldier is more than bayonetting and loading a rifle. The ability to read orders is a necessity in modern warfare, and an illiterate soldier is "like a blind man who must constantly depend upon others for guidance, who in an emergency requiring rudimentary education may make a misstep disastrous to himself and his friends." So important was the ability to read and write considered that previous to April, 1917, the Regular Army would not accept illiterates who volunteered for service.[173]

From the geographical location it might seem that this problem would not be difficult at Camp Dodge, but upon the arrival of the men it was at once seen that instruction would be neces-

sary. A great number who could read and write were acquainted only with a foreign tongue, having been brought up in one of the many non-English speaking settlements in the Mississippi Valley and educated in parochial schools. Thus while they could not be classed as illiterates, such they were so far as the use of English was concerned. In October Professor Percival Hunt of the State University of Iowa was sent to the camp to make a study of these conditions. He found the need for instruction very urgent, but due to the exigencies of military service the arrangement of a schedule was a matter which demanded thorough study. Accordingly Professor Walter Myers of the same institution was appointed to examine carefully the most promising methods. Several hundred men were discovered who could not understand the commands of their officers and in one company alone there were thirty men who could neither read nor write. The arrival of negro troops from the South later in the fall intensified the need for instruction.[174]

Under the direction of Mr. Myers the courses in English and elementary subjects were organized, taught by volunteers from the camp who were trained and supervised by the educational secretaries of the Young Men's Christian Association. In January, 1918, there were twelve

hundred and fifty negro soldiers attending schools where after first learning how to write their names they were initiated into the mysteries of reading, writing, and arithmetic. Of the four thousand colored men who were first sent to camp more than two thousand were taught to read and write. In the development battalions which were organized for those who were incapable either physically or mentally of entering immediately into the training of a soldier, approximately three thousand men were at one time enrolled in classes which taught the elements of civics, language, spelling, reading, arithmetic, and penmanship. Two hundred and twenty-eight soldier teachers under the supervision of thirteen educational secretaries of the Association were engaged in this instruction.[175]

A great impetus was given to the cause of education in camp in June, 1918, when an order was issued from the headquarters of the Division requiring all men who had "not gone to school above the fourth grade and those not able to speak, read or write English" to enter classes for the systematic study of English. Likewise all foreign-born soldiers in camp were directed to follow elementary courses in citizenship three nights a week. Chaplains of regiments were urged to coöperate with the

educational secretaries of the Association in the accomplishment of this program. The need for this order was emphasized because of the seven thousand men who had recently come from Missouri, over a thousand could neither read nor write — most of them being recruits from the region of the Ozark Mountains. Blanks were prepared and distributed to the soldiers calling for information regarding educational advantages and requesting the composition of a specimen letter. From the information thus gathered it was decided in each case whether a continuation of education should be imposed.[176]

But unfortunately this order came at a time when the Eighty-eighth Division was being put through its final drilling preparatory to departure overseas; and, in the press of training, education was looked upon by many officers as of secondary importance. This situation is revealed in a letter written by Educational Director Harry L. Eells — a letter which illustrates admirably the great difficulty which constantly beset the course of educational activities in camp:

We had our order from Division Headquarters here and got things organized in excellent shape, had our teachers detailed and our men who were foreigners who could not speak, read or write English under

detail for class work and had all the machinery set ready to go, then lo and behold the different units began drilling their men after supper, putting them through eleven hours of drill and rifle range work, and we were at a loss for the time being for our English classes, because as is always the case, the military work must go first.

Now the thing that would help us most, if this order does go through, is an order giving us the right to take these men out from the regular drill work and give them regular class work, otherwise, the whole thing is a joke, because we apparently have no power in securing the men, even though we do have an order on a "scrap of paper".[177]

This situation continued during the busy days of the summer of 1918 and the cause of education suffered until the camp congestion had been relieved by the entraining of the Eighty-eighth. The appearance of new men brought the question of illiteracy again to the foreground; and with the prospect of several months of training with a personnel fairly constant, it was thought that a systematic schedule might be successful. An order of September 7th directed that commanders of all organizations should report to headquarters the number of soldiers who did not know enough English to understand readily the orders given. Such soldiers were to be put into squads of the same race or tongue and there

they would be instructed by those of their own tongue under the supervision of the Association.[178]

The days of the influenza, the armistice, and the consequent demobilization followed so quickly that what the success of this new attempt would have been under normal conditions can never be ascertained. However, a system of grading and examinations was arranged, those in the more rudimentary courses being promoted to advanced classes when their work proved satisfactory. Upon the completion of the highest grade, appropriate "commencement" exercises were held with an address by some army officer followed by the distribution of certificates.[179]

Among the educational features at Camp Dodge the second in importance was instruction in French. Military necessity did not demand that every member of the expeditionary forces be able to converse in this foreign tongue, but the more soldiers who were competent to do so the closer a *liaison* between the forces would be established and the greater the independence of the soldier would be if cut off from his own forces. For the officer, however, a knowledge of the language was a necessity if he was to secure the full profit of the experience of those who had already fought for three

years. The great incentive, however, that urged men to enter upon this study was the hope that their sojourn in France would be the more enjoyable. Their eagerness to cross the water was impelled not only by a keen desire to see the trenches and the enemy, but to gaze upon castles and vineyards, and to wander through the streets of Paris.

French instruction was placed under the direction of F. R. Le Roux of Minneapolis who was an experienced teacher of the language. From his additional experience at Camp Dodge he drew up a handbook of grammar and a workable military vocabulary which was used at the cantonment and adopted in other military camps. Mr. Le Roux had direct charge of the classes for officers, and the normal training classes wherein officers and enlisted men capable of teaching were instructed in his methods. Three experienced French teachers were employed and they together with about fifty volunteers constituted the teaching force. The schedule of classes of necessity had to depend upon the military program. Wednesday and Saturday afternoons, which under the first training schedule were holidays, were popular occasions for these endeavors. Evenings were broken up by "non-com's school" held every evening from 7 to 8, but other classes were con-

ducted from 6:15 to 7 and from 8 to 8:45. Among the officers, mess was a convenient time for the practical utilization of their knowledge, and it was reported that "although a few other unimportant items like beefsteak and coffee and pie may be found on the bill of fare, French is the *piece de resistance* at every meal." The French officers in camp "boarded around" at the various officers' messes and at that time the rule that French only should be spoken was enforced with the greatest strictness. At building No. 94 phrases of conversational French were flashed upon the screen during the intermissions between pictures.[180]

To estimate the number of men in camp who received such instruction in French that it gave them a working knowledge of the language is impossible. Indeed, such was not the goal: real teaching was to come in France, and the classes at Camp Dodge were only intended to be introductory in that they aroused a keen interest in the subject and provided a nucleus about which the hit or miss acquisition of words and phrases in France might be grouped. Statistics of enrollment are figures just as elusive. The beginning of a course always produced an enthusiastic response in enrollment. Every nurse at the Base Hospital signed up for the language classes as soon as the oppor-

tunity was given; and it was noticeable that increased enrollment always followed the arrival of new men. Statistics for March, 1918, indicate that two hundred and ten officers were enrolled in the sixteen classes conducted for them, and seventeen hundred and sixty men attended the fifty-three classes held in various parts of the camp. Fifty-two were being instructed in the seven normal classes. But the transfer of men from one organization within camp to another or to other camps, made systematic and progressive study impossible, and as the recruit's acquaintanceship widened and he found recreation for his spare moments, the eagerness with which he had grasped the opportunity to learn French died down, resulting in irregular attendance and ill-prepared lessons.[181]

Though not as popular in its appeal as that of the language of an ally, German also came in for a share of instruction. A knowledge of the enemy's tongue served many a purpose in the course of the war. The Intelligence Division, the "eyes of the army", based a great number of conjectures upon the information gathered from intercepted dispatches, orders found upon the dead or wounded soldiers, and the interrogation of prisoners. To create intelligence officers was not the purpose of German

instruction at Camp Dodge, but an acquisition which served them could not but be useful to the most humble private. Under the direction of Professor F. W. Kracher, formerly of the State University of Iowa, who was a member of the educational staff of the Association, instruction was provided, the classes in March, 1918, numbering five with an enrollment of forty. "Plain military terms are learned of course", reported a newspaper, "but the soldiers aren't confining their lessons to those alone. 'You just wait, Mr. Kaiser!', 'See the stupid Germans!', various remarks about the scenic beauties of Berlin and the quality of food in the German restaurants are getting quite as much attention. Talk about American initiative! These men surely seem to have it."[182]

The administration of the army called for a great amount of what was known as "paper work". The keeping of service records, the copying of orders, and the company correspondence entailed the services of a competent stenographer — a position which could not always be filled from the recruits assigned to an organization. To meet this need classes were organized which were patronized by some who aspired to the rank of a clerk and by others who saw the possibility of acquiring skill which

would be of untold value when they were again back in the office or school. The educational statistics of March, 1918, reveal twenty-six classes in typewriting with two hundred and thirteen students, three classes in shorthand with thirty-six students and one class in clerical work with thirty-two students. During the summer of 1918 there suddenly arose a great need for company clerks in the negro regiments. Immediately ten typewriters were secured by the Association and three classes in stenography were initiated for colored men.[183]

Subjects more technical in their nature than stenography or language found a place upon the educational program. Classes in animal husbandry and automobile shop work appealed to those who were in the artillery or motor corps. The work in veterinary science was conducted by members of the faculty of Iowa State College under the direction of Professor W. H. Pew of the department of animal husbandry. The wireless apparatus which had been used in the physics department at Grinnell College was sent to Camp Dodge and used to instruct the artillerymen in the modern methods of communicating firing data. Boxes of books dealing with the technical phases of modern warfare were placed in the headquarters of the artillery and engineering regiments.[184]

It was in the procurement of volumes of this nature that the American Library Association made use of the fund which they collected in the fall of 1917. Books taken from the attics and private libraries of Iowa homes failed to provide this form of literature. Indeed, many of the books donated could not even contribute to the amusement of the men. Among the thousands of soldiers in camp there may have been some who would have been tempted to take from the shelf Louisa Alcott's *An Old Fashioned Girl,* but it is doubtful whether any would have sought a secluded corner to peruse the pages of the *Methodist Hymnal.* But both of these volumes had been patriotically donated for the soldiers' service and were intercepted while passing through the office of the State headquarters of the "Books for Soldiers" campaign. Up to the first of June, 1918, there had been purchased for the Camp Dodge library books to the number of 5428, the need for such additions being illustrated by the fact that on one day requests came in for treatises on show-card writing, agriculture, psychology, plane geometry, gas engines, and automobile repairing. The library made an attempt to secure at least one copy of every authoritative manual on military science, the collection in April numbering about two hundred and fifty titles.[185]

Classes and books instructing in English, French, German, stenography, and military science did not constitute the entire contribution of the welfare societies to the education of the soldier in lines that would make him a more efficient fighter. He wanted to know where he was going and why he was going. *France, Our Ally,* was the title of a booklet published and distributed by the Young Men's Christian Association. The history, government, and geography of France, French customs, courtesy, money, measures, transportation, and industries, together with a railroad map of the country, were included within its pages.[186] The Extension Division of the State University of Iowa prepared twelve hundred lantern slides to illustrate the course and progress of the war, a series that would constitute for the soldier an introduction to his coming battlefields.

To impress upon him the justice of the cause for which he was fighting, a course of lectures upon the events preceding the conflict was arranged by the National Board for Historical Service to be delivered by instructors in history in various Iowa institutions. "The Warring Powers and their Geography", "The Growth of Germany and Her Ambitions", "The British Empire and What It Stands For", "The French Republic and What It

Stands For", "How the War Came About and How It Developed", and "The American Democracy and the War" were the subjects in this course. The lectures were appreciated the most, it was reported, by those branches of service which had the greatest proportion of college men. These subjects are only typical of the great number of educational lectures which were arranged by the Young Men's Christian Association in coöperation with colleges that had offered their services. Professor Cecil F. Lavell of Grinnell College spoke at the cantonment twenty-one times before June, 1918; and sixteen lectures and entertainments were provided by the Extension Division of the University of Minnesota in the course of the school year 1917–1918. During the month of March, fifty-eight educational lectures were held in the eight Association buildings.[187]

The continual reference made in the preceding paragraphs to the work of the Young Men's Christian Association does not mean that they alone had the educational interests of the soldiers at heart. The large number of buildings which the organization possessed in Camp Dodge enabled them to book a speaker for a number of lectures on the same subject, thus making it possible for them to secure the services of men who could not have been ob-

tained for one or two appearances only by one of the smaller groups. Education, moreover, was one of the features upon which the Association specialized in the same manner that the Knights of Columbus fostered boxing bouts and training in that art. Though the Jewish Welfare Board sponsored classes in English, French, and history, the other organizations were content to let the Association take charge of the cantonment educational system.[188]

But there were many in camp who obtained an education who did not sit in a class or attend a lecture. After a day of obeying orders on the drill ground or rifle range, instead of receiving the orders of a teacher on what and how they should study, they preferred to slip away from their companions and find pleasure and profit in their own reading. To some who had left the college for the camp the well-filled shelves of books looked strangely familiar, and for an hour or two they forgot the life that lay outside the walls as they studied the well-known books, returning to their duties the next day the better able to learn the intricacies of their new subject and the more willing because they felt themselves not wholly cut off from their previous existence. Others there were who had never seen more books than the shelf or two in the rural school and to these, straying

into the building perhaps from curiosity alone, the camp library opened up a new world.

The system of borrowing books was extremely simple. The wearer of a uniform was eligible to be a patron. The card within the pocket of the book provided a space on which the soldier would write his name and that of his organization. The card was then left on the desk. Though two weeks was the time limit which any book might be retained there were no fines for tardy return. It was hoped that the spirit of teamwork which was constantly emphasized in army life would prompt "fair play" on the part of all. The only reminder of his duty was the card displayed in the library and at each library station: "Return books promptly and give the next man a chance."[189]

The same system was in force in each of the branch libraries through which, because of accessibility, more books were circulated than through the main building. In March, 1918, the circulation of volumes in camp numbered 11,762; but of these only 1200 were taken from the central library, while 9062 were checked in the Association huts and 1500 from the Knights of Columbus buildings. These figures are exclusive of the books sent to the barracks in cases. During February the number of books

circulated was only a little less than half the number of men in camp. If the number of soldiers unable to read English is deducted "it is safe to say", reported the librarian, "that every other man at Camp Dodge borrowed from the library during the month of February." This number fell off slightly during the month of April. Camp Dodge during this period ranked third, Camp Sherman being first, and Camp Funston second. Statistics, however, are not an accurate indication of use, as there was no method of recording the many volumes read in the social rooms of the huts or the number of times the reference books in the library were consulted.[190]

What did the soldier read? War books naturally were in great demand. *A Yankee in the Trenches, Over the Top,* and *First Call* each took several turns at being the most popular book of the week in the non-fiction class. In fiction *The U. P. Trail, The Major,* and *When a Man's a Man* vied in popularity. The cosmopolitan nature of the reading is indicated by the fact that *Rhymes of a Red Cross Man, Dynamics of Manhood,* and *Aeroplanes,* on one occasion, were all included in the list of the six most popular non-fiction volumes. In the days immediately preceding the appearance of the English poet, John Masefield, on the lecture

platform in Des Moines there was an unprecedented number of calls for copies of his poems.[191]

Thirty-three current magazines were received regularly at the central library, while in each of the welfare buildings a smaller number were on file. Newspapers, daily and weekly, drawn from different parts of the territory which sent its recruits to Camp Dodge, kept the men in touch with the events transpiring in their own communities. Gifts of magazines were solicited which when received were placed in a box immediately inside the door of the library where everyone was free to help himself to any number which he desired to take to the barracks for use. This box was replenished from the so-called "Burleson magazines" the origin of which the Postmaster General himself describes: "Under authority of the parcel-post law and with the approval of the Interstate Commerce Commission provision was made for the mailing by the public of unwrapped, unaddressed magazines, for soldiers and sailors at the postage rate of 1 cent a copy." At first these magazines were sent to the Association buildings by the post office department, but as the number increased they were delivered to the camp library where they were sorted. Experience showed that mag-

azines more than a month old did not appeal to the men, no matter what their content. Hence all received at the State headquarters more than three months old were sold and the proceeds used to buy new books.[192]

For the benefit of those who were studying French, magazines printed in that language were subscribed for. Moreover, there were those in camp who were unable to read English and for them a collection was secured of books in Yiddish, Italian, French, Polish, Scandinavian, Roumanian, and Spanish. A branch library was established in the Hostess House where a shelf of books selected with special attention to the desires of women visitors was provided. The library of the Lutheran Brotherhood was housed in a room by itself apart from the noise and conversation of the gymnasium and social rooms. Here also were twenty-six different magazines and eighteen daily papers. The Knights of Columbus made a special effort to place in each of their buildings a set of *The Catholic Encyclopedia* and copies of the most important Catholic papers published in the United States.[193]

Perhaps the most useful of all the branch libraries was that maintained in the Base Hospital. In the nurses' building a collection of books was arranged and traveling libraries of

about fifty volumes each were provided for each of the wards under the direction of the head nurse. In the course of time librarians were secured to work entirely in the hospital where they visited the wards recommending to men books which were transported from bed to bed in a push cart. For the contagious wards a supply of paper bound volumes was kept on hand which were destroyed after use. For those who were unable to read a book or magazine, picture books in the nature of scrap-books whiled away the tedious hours.[194]

Following the armistice there arose a situation which demanded a system of education entirely different from that which had been built up by the patient experiments of previous months. Uncertainty pervaded the entire camp, creating a condition, writes Mr. Eells, when "everybody imagined he knew what would happen and told everybody else about it." Though it was a question how soon discharge would come, it was evident that in time the troops would be demobilized, and the fact stood out clearly, he continues, that "the men must now be headed as definitely toward home as they had previously been headed toward France." It was not long before the men in the development battalions were sent away and with their gradual departure an increasing

number of educational secretaries were liberated for more advanced forms of service.

Conferences with Captain Drummond, the morale officer of the camp, led to the adoption of a systematic program. At each of the brigade huts of the Association a weekly educational session was conducted, the lectures dealing with the various phases of American industry — often being rendered more intelligible by three or four reels of moving pictures. The Agricultural Extension Department of the Iowa State College at Ames, the International Harvester Company, and other manufacturing plants coöperated in providing speakers; and many professional men of Des Moines volunteered their services in presenting the opportunities and methods of their particular craft. During the month of January, 1919, thirty-six different speakers lectured on twenty-five different topics, and as some of these were repeated several times, a total of one hundred and two lectures and talks was given. The wide variety of the subjects is illustrated by some of the titles. "Pruning and Spraying", "Feeds and Feeding", "Bee Culture", "Hog Cholera", "Poultry", "Insurance", "Thrift", "What the World Expects of a Soldier", and "Hooking Up with the World" are included in the list.

The Auditorium partook somewhat of the nature of a county fair with demonstrations in tractors and gas engines and discussions on the various types of horses, cows, and other live stock. As the number of those interested in these features increased, classes in motor repair and auto-mechanics were organized in several of the buildings, and a class in horseshoeing was conducted among the men at the Remount Station. Other activities were not neglected, three of the buildings being designated to offer instruction in typewriting and shorthand; and catalogs of educational institutions were kept on hand in all the huts for distribution among those who were looking forward to more thorough training in the future.

This program which was maintained by the Young Men's Christian Association throughout the days of demobilization of the Nineteenth Division and the units which came to Camp Dodge for discharge is typical of the nature of the work done on a smaller scale by all the welfare organizations. When in July, 1919, the camp school was about to be organized the Knights of Columbus offered to finance the entire undertaking. The policy of the War Department prevented the acceptance of this offer, but assistance in the way of text-books

and instruction by the welfare secretaries was cordially received.[195]

Educators will watch with great interest the progress of the movement now on foot to transform the army into a great national and popular university. If permanent, much of the credit for the achievement must be accorded to the welfare organizations and the coöperating institutions that first demonstrated how it might be done. The introduction of this feature into military plans in itself indicates that the educational work was worth while. But how successful was the endeavor judged from the point of view of the soldier? The test is not how many French verbs he may remember after the lapse of five or ten years. The question is answered by the realization that in spite of the distracting innovations of army life many a student did not forget how to study and to many an unlettered soldier it was first revealed that even for him better fortune was within reach.

VII

The Transfer to Government Supervision

There was an undercurrent of excitement running through Camp Dodge in late July and early August, 1918. Rumors flew thick and fast. Gas-mask drill was ordered for everyone; overseas equipment was being issued; and barracks in the southern part of the camp were being evacuated, their occupants entraining silently for an unknown destination. There could be only one explanation. The Eighty-eighth was leaving for France!

When it was known that the long-awaited day of departure was at hand, many were the emotions awakened — the most urgent of all being an eager desire for one more chat with the folks at home. This sentiment was shared in many thousands of Mississippi Valley households where the newspapers were thoroughly searched for any item indicating more definitely the time of departure, or a letter from the soldier in camp hastily summoning them for a farewell visit was patiently awaited. But orders from headquarters had put a ban upon

any communication that would reveal the time of entraining and only those who had agreed upon some code that would escape the vigilance of the intelligence department were able to send the important message that would state the last day when a visit could be arranged. "Please send fifty dollars" and "How is everyone at home" were popular telegraphic dispatches which were found to reveal the secret information.[196]

Summoned to the camp by these cryptic messages or by the general impression that some important change was impending, the visitors came from the towns and farms of Iowa, Minnesota, Nebraska, and the Dakotas — crowds that overflowed the hotels and restaurants of Des Moines, Dodge City, and Herrold and thronged the streets and welfare huts of Camp Dodge. The cafeteria of the Hostess House could not accommodate all the patrons; its cribs were filled with little visitors and its rest rooms the scene of many happy greetings and tearful farewells. It was during these days that welfare work at Camp Dodge in dispensing information, in extending hospitality, and in contributing a spirit of cheerfulness and hope was at its best.

By the middle of August the last units of the Division had left and the rush of service

quieted down. The Hostess House was closed for a thorough cleaning, and the welfare centers in Tent City were gradually discontinued as the recruits were brought up to the main camp and housed in the barracks. But activities were not permitted to slump. The various units in camp together with regiments brought from other places were organized to form the basis of the Nineteenth Division; and preparations were made to receive the next increment of selected men — eight thousand of whom arrived during the first week in September. With prospects of unusual opportunities the welfare societies prepared for a fall and winter of thorough service.[197]

These plans were to receive a sudden setback. Spreading gradually south and west from the New England States where it had obtained its first foothold in this country came the dreaded influenza. Neither town nor country districts were spared, but it was especially in the army cantonments where men lived in close concentration that its ravages were the most serious. In eight weeks twenty thousand deaths resulted in the army camps. Strenuous efforts were made to check the course of the epidemic. When quarantine was placed upon Camp Dodge on September 30, 1918, fifteen hundred cases were under observation in the

Base Hospital and one death had already taken place. Passes and furloughs for enlisted men were rescinded; all places of amusement in camp were closed; canteens shut up shop; and the camp library and the welfare huts fell under the ban. Drill alone was maintained according to the prescribed routine.[198]

Though this order at once put an end to the usual activities of welfare workers it opened up new fields of service. Impatient men in the barracks, worried relatives summoned to the bedsides of the victims, and sick soldiers anxious to communicate with home were in need of help. Stationery and stamps were distributed out-of-doors or passed out among the barracks, and more than ten thousand magazines collected in Des Moines and vicinity were delivered to the quarantined men by the educational department of the Association. More than eight thousand books were taken from the camp libraries and placed at the disposal of those in barracks and hospitals.[199]

Use was found for the many empty welfare huts now strangely silent. Building No. 3 of the Knights of Columbus was transformed into a detention barracks where suspected men were kept for medical observation. Headquarters building also served this purpose for a few days until it was placed in the hands of the Red

Cross who furnished it with cots and bedding and used it as the sleeping quarters for male relatives of sick soldiers. For women visitors the two Hostess Houses served a similar purpose with extra beds placed in the lobbies and on the screened porches. The men of Company B of the Development Battalion, who were compelled to leave their barracks because they were transformed into emergency hospitals, were given a home in the Lutheran Brotherhood building. Here they fared better than any other company in camp as all the facilities of the structure — the moving picture machine, the gymnasium floor, the athletic equipment, the library, and the canteen — were devoted to their entertainment. So impressed were the men with this treatment that when their old home was again ready for their use, they presented to the Brotherhood a silver loving cup as a token of their appreciation.[200]

It was at the Base Hospital, however, that the welfare workers found their distinctive place of service. Some activities had always been carried on here for the benefit of men of the Eighty-eighth who were patients. The Young Men's Christian Association at first had worked from a small office and later from the neighboring hut, their staff increasing from one to seven. The Knights of Columbus also

maintained a worker, and representatives of the Jewish Welfare Board and the Lutheran Brotherhood made regular visits to distribute delicacies, write letters, and entertain.[201]

With the inrush of influenza patients a great expansion of this type of service was necessary. The secretaries of the Knights of Columbus reported in a body at the hospital on October 12th to offer their aid. Divided into a day shift and a night shift they passed through the wards writing letters for the sick and ministering to the distinctive needs of the Catholic patients, summoning the chaplains when the approach of death called for the administration of the last sacraments of the church. Fourteen members of the Association staff and representatives of the Lutheran Brotherhood and Jewish Welfare Board assisted the Red Cross in letter writing, distribution of books, and assistance to relatives of sick and deceased soldiers.[202] The value of this help can never be estimated. "Had you done nothing else during your stay at Camp Dodge", wrote a friend of a deceased soldier to one of the Lutheran workers, "but to admonish and comfort him, you would have performed a task that was worth far more than money ever could repay."[203]

Pathos there was much of, but humor crept in to relieve the strain of the nerve-trying

routine. Letter writers who were worn out in sending farewell messages, with keen appreciation of the change, received the dictation of the colored soldier: "Dear Sam: I'm sick at the hospital and I wants you to pay that six bones you owes me." Hopeful of speedy recovery was the message of another: "Dear Pa: I've been in the hospital for a week. Send me two chickens, four sweet-potato custards, a cake, two pies and no stingy piece of lean meat with no bone on it. Your loving son, Ike." Doubt was expressed as to the sincerity of the grief of one patient's wife who when informed by telegram of his serious illness as speedily replied: "Insure to the limit in my favor."[204]

The quarantine, preventing as it did visits to Des Moines, relieved the citizens temporarily of the duties which fell upon the camp community. The down-town rest rooms of the welfare organizations were deserted but for an occasional visit from military police off duty.[205] Though this vacation was appreciated it was unfortunate in coming at that time. Preparations were being made for the great United War Work Campaign which would finance the activities of the seven nationally recognized societies for a year, and so it was imperative that the interest of the people in the soldiers should be maintained during the campaign

weeks. An unexpected opportunity of accomplishing this object arose. The representatives of the Jewish Welfare Board had enlisted the aid of Jewish women in Des Moines in a plan to provide cookies for the quarantined soldiers of their faith. The idea was seized by the State officers of the United War Work Campaign as an effective publicity measure, and a campaign was undertaken to secure a million cookies for the men in camp. The response was overwhelming. Housewives and organizations in Des Moines, and in fact all over the State, entered vigorously into the effort which resulted in "round cookies, square cookies, brown ones and white ones, every conceivable kind of cooky that ever made a boy's mouth water on baking day".[206]

When the contributions had been transported to camp the storage facilities available at the Jewish Welfare Board quarters were inadequate and the offer of the use of one of the rooms in the Association Auditorium was gladly accepted. By the time that the last boxes had been received "some of the dainties", it is reported, "were already taking on a 'hardboiled' aspect and no time was to be lost" in distribution. It was manifestly an impossible task for the Jewish Welfare Board to handle the situation alone and their represen-

tative "seemed to be completely staggered by the response to his call for cookies, evidently not expecting that they would come in quantities larger than he could handle, and he had asked for no assistance in distributing them. He fairly jumped at the chance for the 'Y' to help him out, as he was distressed visibly by the situation. Then it was up to the 'Y' to get those cookies to the men. . . . All buildings open at the time were notified and secretaries from each building went to the commanders of units and secured the number of men for whom cookies could be left with each organization. It was Sec. Bozenhard's day off, but he put in most of the day driving the 'Y' truck about the camp delivering cookies and taking extra lots to places calling for them. Various organizations sent details to the nearest 'Y' building to secure their quotas of cookies and finally it seemed as if every one of the thousands of men in camp must have had at least one, and possibly some of them a goodly number. Mr. Bozenhard ended the day a weary but happy man, with the thanks of hundreds of boys and the gratitude of the J. W. B. man to compensate him for the way he had put in his 'leisure' time. The J. W. B. man had started the 'Cooky Drive' but he had done the driving."[207]

Saturday evening, October 19th, announcement was made at retreat that the quarantine on activities within the camp had been raised. Within an hour Depot Street was thronged with pleasure-seekers and the welfare organizations made speedy arrangements to entertain the newly released men. To get back to the original schedule as quickly as possible was the aim of all the workers, especially in view of the record-breaking number of new recruits who were scheduled to arrive before the middle of November. But welfare work at Camp Dodge was destined never to return to the condition that had characterized it before the departure of the Eighty-eighth.[208]

The blowing of the fire-horn an hour and a half before reveille on the morning of Monday, November 11, 1918, announcing the signing of an armistice with Germany marked the beginning of a new era in the history of Camp Dodge. "With this event", writes Mr. Yanner, "dated an alarming slump in the morale of the soldiers, a slump which became more serious in time and which made the work of the welfare organizations at once more difficult and more imperative."[209] To the burden of the work, increased by the intensification of all activities, there was now added the many new duties which demobilization suggested. The dis-

charge of men in the Nineteenth Division and in the Depot Brigade proceeded apace when once the policy of the government was decided upon, and in January, 1919, the arrival of the artillery brigade of the Eighty-eighth marked the opening of Camp Dodge as the demobilization center of overseas organizations — a policy which was continued until early August, 1919, when the Fourth Division of the Regular Army made this camp their station following their return from overseas.[210]

Throughout this period the general features of social, recreational, athletic, and religious activities were maintained so far as the changing personnel of the camp permitted. Athletic work, moving picture exhibitions, and amateur shows, it was felt, could no longer hold the men's interest entirely. Consequently the Knights of Columbus added dances wherever possible. One dance a week in each of the four halls was the original schedule which was later increased. By November, 1919, five dances a week were being held in the Headquarters Building. Girls for dancing partners and chaperones were secured from the neighboring city.[211] Every Sunday afternoon groups of girls were sent to the Red Cross House at the convalescent center under the direction of the Girls' Volunteer Aid to give a short program

of songs and readings, concluding this so-named "Cheerie Hour" by serving light refreshments.[212]

In the vicinity of the offices where the papers were received which allowed the men to say a final good-bye to military life, special facilities for their assistance were provided. Athletic goods were on hand to be distributed, as often the soldiers had to endure a tedious wait due to inability of the officers to handle rapidly the large number who had arrived from overseas. Most of these veterans were heavily laden with the spoils of war — barracks bags and German helmets. To relieve them of these burdens was an act which added materially to the enjoyment of the homeward trip. In the Association buildings in the vicinity of the demobilization center the rush at the counter was often so great as to keep two or three men continually employed in receiving the parcels to be mailed or expressed. In building No. 93 a hole was cut in the floor and as the packages were received they were thrown into a large basement room. At this building in the course of one-half day seven truck loads of parcel post were taken away. The express office was more than a mile from this part of camp and arrangements were made so that the Association hauled express packages to the office from the buildings. So

great was the demand for change for use in the long distance telephone that a special supply of small coins was kept ready.[213]

The Knights of Columbus were not fortunate enough to possess a building in the vicinity of the discharge office. Accordingly a shelter seventy-five feet square with a canvas top and open sides was erected on the parade ground not more than fifty yards from the pay office. Here refreshments were served and barracks bags received for expressage. Almost eleven thousand bags passed through the hands of the organization at this station.[214]

With the arrival of the Fourth Division at Camp Dodge matters took on an appearance of more permanency, and the question arose as to the future of welfare work among the men now a part of the Regular Army. This situation was duplicated in all the camps in the country and it was up to the War Department to decide whether its permission to the organizations had been granted merely for the period of this emergency or whether these activities were to be continued. The Young Men's Christian Association, as before stated, had for almost twenty years been found at all the permanent military posts. What attitude should now be adopted toward the societies that during the war years had made their entrance and were eager to continue?

It will be recalled that in commenting on the mobilization on the Mexican Border the Secretary of War had indicated that he planned a comprehensive system of education and recreation as a permanent feature of the United States Army. Such a policy could not be evolved during the urgent affairs of the war years, and so use was made of the organizations already on hand. The return of peace, however, opened the opportunity for the creation of the system. The experiences of the war had convinced the officials that the most effective results could be obtained only by the elimination of sectarian influences. "Our boys fought at Chateau Thierry and in the Argonne as Americans", reported Mr. Fosdick. "They did not fight as Protestants, Catholics or Jews, and the emphasis upon these differences in faith strikes a discordant note in the whole spirit of their work." Though to the casual observer the relations existing between the different groups was most cordial, "it was necessary", continues Mr. Fosdick, "for the American military authorities in France to set aside a special division of the General Staff whose energies are largely devoted to straightening out the differences between these societies and correlating their work."[215]

The same conclusion had been reached by

the citizens who had been carrying the heavy burden of the financial campaigns which made the welfare work possible. Overlapping efforts and the consequent dissipation of energies had in the fall of 1918 brought about a coördination of the financial activities of the societies in a United War Work Campaign. How would these societies be financed in the future? The campaigns had been successful largely because men of business influenced by patriotic impulses gave their ability and experience in the management.[216] Lacking the spur of the nation's need, there was no assurance that their assistance would be continued; and there was the corresponding fear that irresponsible groups would prey upon the generosity of the givers. Point was given to the situation when in the spring of 1919 the report of an official investigation of five hundred and thirty-four committees, societies, organizations, funds, and charities had disclosed the fact that a fair estimation of the wastage entailed in their operation was sixty-five per cent of their total receipts. This investigation had led to the demand on the part of influential journals that the War Department make welfare work part of its established policy.[217]

Such a policy fitted in well with the plan which the Department had originated as that

which was to guide the new army. Military training with its consequent benefits of physical well-being was to be continued, but in order to make the service more attractive a comprehensive outline of education and recreation as part of military life was drawn up. These features were not separate things to be given by separate agencies but "different parts of the same round task, all of which it is the duty of the Government to perform". Consequently the Army has no right "to throw itself on the benevolence of the country". As for the religious features of army life, the Secretary of War declared, "I am persuaded that the true place for religious effort in the Army is from the chaplain down, and that it is a mistake to have the chaplain regarded as merely the exponent of formal religious activities, while the informal religious impulses are carried on by conflicting agencies, only incidentally religious".[218]

When once the conclusion had been reached to take over the welfare activities, steps looking towards its consummation were taken. In June, 1919, instructions were issued that in the future no welfare building might be constructed at any place except by the authority of the Secretary of War and then only under revocable license. In September each commanding

officer was directed to appoint on his staff an education and recreation officer who was to have direct charge of these activities, with such assistance civil and military as the situation required, using as his civil aides those secretaries and employees who had proved efficient in their work. Finally announcement was made that the function of the work would be assumed by the officers on November 1st.[219]

The societies at Camp Dodge had been gradually curtailing their efforts. By July, 1919, the staff of the Young Men's Christian Association had been reduced to eleven secretaries working in four buildings. One man alone was left to represent the Lutheran Brotherhood. The Hostess House closed in late July. Before November 1st all the work of the Knights of Columbus was carried on in the Headquarters Building.[220]

But the organizations continued to serve the remaining soldiers to the last minute. On the evening of October 31st, a grand farewell party was held under the auspices of the Knights of Columbus. Two hundred girls were brought from the city to participate in a masquerade dance in honor of the Hallowe'en season. A color-wheel obtained from the Orpheum Theater was used to throw different colored lights upon the dancers and combined with the

dancers to produce a scene of unique beauty that was enhanced when the program closed at 11:30 with two confetti dances.[221]

On the morning of the following day, November 1, 1919, the commanding officer took charge of the welfare buildings and assumed control of all the activities centering about them.

VIII

Welfare Work at Fort Des Moines

The presence in Iowa of a large National Army cantonment all but obscured in the citizen's interest the preparations for war going forward at the post known as Fort Des Moines, although here during the first months of the struggle was located an institution unique in the military history of the nation; and in the days when the armistice had put an end to actual conflict the eagerness of all to forget war and its associations caused a similar fate to befall the reconstruction work for disabled and wounded soldiers carried on within its walls. Welfare work at Fort Des Moines was likewise overshadowed by the activities conducted on a so much larger scale in the neighboring camp.

Welfare work, however, is not to be judged by its size alone. Indeed, in the eyes of the historian, the fact that Fort Des Moines was the scene of these more obscure phases of military life gives it an importance greater than it would have possessed had it been an exact duplication both in nature and size of the events

at Camp Dodge. To meet the peculiar situations existing at the post variations in the usual type of activities were necessary. Thus for the student of welfare work, Iowa is a rich field for investigation, presenting as it does examples of the two types of military establishments which were utilized in the war: the large cantonment with its cosmopolitan population and the smaller camp specializing on one particular feature of training.

Fort Des Moines, which had been in existence since 1903 as a cavalry post, was located four miles south of the city of Des Moines on the west side of the river. At the time that war was declared the post was almost deserted, the troops having been withdrawn to engage in Border service. In the preparations for the coming struggle every asset of the government had to be utilized, and the task for which Fort Des Moines would be employed was soon designated — the training of colored men to officer those of their own race in the National Army. After the commissioning of the successful candidates in October, 1917, there followed a second period of semi-desertion until February, 1918, when the post was transformed into a hospital known as the "United States Army General Hospital, Fort Des Moines"— a name later changed to "United States Army General Hospital, No. 26."[222]

The welfare activities, accordingly, fall into two general periods — the work among negro men and that with the convalescents. During the first of these periods there was no permanent equipment, and the force suffered from the disadvantage of inexperience, being called upon to serve at Fort Des Moines almost two months before it was necessary to open up any work at Camp Dodge. Immediately upon the opening of the training camp, the Young Men's Christian Association erected a large tent which was equipped with conveniences for writing, reading tables, a piano, a victrola, and various games. This tent was placed in charge of R. B. DeFrantz, who had served as secretary of the colored department of the Kansas City association, and W. H. J. Beckett who had engaged in similar work in Washington, D. C.[223]

Social, recreational, religious, and athletic features of welfare work were provided for the soldiers during the little spare time which their strenuous training schedule allowed them. Among the number were many who found their most pleasant recreation in singing the songs of the South, and several quartets were organized to take a prominent part on the social programs. A baseball league was started among the organizations, and the leading feature of the exercises on the Fourth of July was an ath-

letic meet directed by Mr. Beckett. The twelve hundred men on the ground appreciated the opportunities for communicating with their friends to the extent of mailing, during the first two weeks of the course, forty-five hundred letters and eighteen hundred and fifty post cards. A hundred dollars a month was the compensation of these student officers, and on pay-day a representative of the Wells-Fargo Express Company made his headquarters at the tent to forward to relatives or banks any surplus funds. An investigation of the religious character of the men revealed the presence of fifty former Sunday School teachers and superintendents, and at their request a Sunday School was organized.[224]

The Young Men's Christian Association was the only society which carried on systematic activities at Fort Des Moines during the training school days. The plan to erect a hut for its efforts did not materialize at this time, and during the winter there were not enough soldiers living there to warrant a continuation of the welfare work; but when the returning overseas men and the sick who were transferred from Camp Dodge swelled the population of the post, a renewal of the work was necessary. Because of the season of the year the erection of a tent was impractical and the Young Men's

Christian Association was obliged to do its best in one small room in the barracks which was all that was available. Though thus cramped much good was accomplished: a glee club and a post band were organized, and Bible classes and other educational endeavors were fostered. The call for a building was imperative, and on August 12, 1918, there was dedicated a hut which possessed a seating capacity of five hundred and one side of which was arranged for a visiting room where friends might be received. This building was redecorated in January, 1919; billiard and ping-pong tables were installed; and through the generosity of organizations in Des Moines a piano and a complete set of enameled furniture for the ladies rest room were provided.[225]

But it was impossible to accommodate in this one structure all who were seeking entertainment or social life and the rooms were overcrowded until the Red Cross and the Knights of Columbus added to the welfare equipment by erecting buildings. The latter organization first began its work at Fort Des Moines in August, 1918, when Secretary Pflanz of Camp Dodge was instructed to make a survey of the post with respect to the need for Knights of Columbus participation in welfare work. Mr. Pflanz reported that the Fort presented a favor-

able opportunity, and with the permission of Colonel Cooper, the commanding officer, writing desks, musical instruments, and games were placed in one of the rooms in barracks No. 1 pending the erection of suitable quarters. The work of this organization at Fort Des Moines was under the direction of its secretaries at Camp Dodge until February, 1919, when a general secretary was appointed, the activities having broadened in their scope and importance with the completion of a building which was dedicated in January.[226]

Accommodations for a library were provided in ward twelve where a room was equipped and furnished by the Woman's Christian Temperance Union of Iowa. Miss Grace Shellenberger, who had served as librarian for the State hospitals, reformatories, and prisons, was placed in charge of the organization of the library system and remained for several months as librarian when she was succeeded by Miss Catherine Cruikshank. The library was ready for occupancy by August 27th, and on the afternoon of that day a joint reception was tendered by the officials of the Woman's Christian Temperance Union and the American Library Association, while in the evening a joint program was presented at the building of the Young Men's Christian Association. Books were also

placed in nineteen wards and in the rooms of the welfare organizations and the Red Cross.[227]

The erection of a Hostess House by the Young Women's Christian Association was unnecessary as the need was filled by the action of the Women's Christian Temperance Union. A large pleasant room on the second floor of the Administration Building was furnished with a rug, white curtains, easy chairs, and flowers. Being directly across the hall from the Auditorium, where classes were held and entertainments given, it was convenient of access and its popularity was enhanced by the cordiality of Mrs. Dessa Carleton who as "Hospital Visitor" was the official representative of the Woman's Christian Temperance Union.[228]

Social and recreational work at Fort Des Moines was greatly influenced by the very nature of the post. Legless and armless soldiers demanded some entertainment other than dancing; bed-ridden patients called for something that could amuse them in the wards. The latter requirement was met by a policy of "adoption" undertaken by the clubs in the neighboring city. A group would adopt a ward and be responsible for the welfare of its soldiers. Thus, the Jewish Willing War Workers undertook the task of supplying luxuries to ward nine — the gifts being cookies, candy, nuts, and fruit.

The Soldiers' Welfare Club in addition to supplying delicacies, designated every other Thursday as mending day when the members brought needles and thimbles with them to the Fort and kept the men's clothes in proper repair. The Round Robin Club in August, 1918, adopted ward No. 1 and by the holidays when the ward was taken over for educational purposes and the work discontinued, the report indicated that thirty-nine pairs of curtains had been made and kept laundered; eighty-two large comfort bags had been sewed; and seventy-five coat hangers, two potted ferns, one chair, a couch, and a book case had been furnished. Money for a victrola had been solicited and fifty-five records donated, and at Thanksgiving time one hundred and ten boxes filled with cookies, candy, jelly, apples, and cigarettes were distributed. Less pretentious efforts contributed to the success of this phase of welfare work. Such was the action of the Florence Nightingale Circle of the Central Church of Christ — a Sunday School class which adopted four convalescents whom they agreed to keep supplied with jellies and cookies and visited once a week.[229]

The Soldiers' Sunshine Service League was organized by Mrs. William Allinson among approximately a hundred women of Des Moines

and vicinity to spread cheer among the convalescents. On August 28, 1918, the first act of the league consisted of giving fifty-three patients motor rides to the State Fair. Many other such rides followed, usually with stops at Des Moines where light refreshments were served. Sunday dinners, hot chicken broth, smokes, homemade candies and cakes, popcorn showers, and theater parties were also included in the list of the society's activities. Under its auspices barrels were placed in many of the stores where Christmas gifts were received for the sick and wounded.

Other societies found at the Fort an opportunity of turning from their usual pursuits to some more intimately related to the war. Thus the Political Equality Club sponsored a pie shower when a hundred homemade pies were distributed. The War Camp Community Service secured the donation of a hundred watermelons which were cut at a feast in the Red Cross House. *The Des Moines Capital* carried on a vigorous campaign which was successful in bringing contributions from parts of the State which otherwise had no agency through which such service might be directed. Almost daily these donations are recorded on its pages, ranging from the five boxes and a barrel of jelly which came from the citizens of Beacon to

the box of jam which was donated by a club of girls at Storm Lake. The colored patients at the post were the special concern of the colored women's clubs of the State. The eleven organizations of the city each took one month during which a committee of visitors was sent to the wards every Friday afternoon. Through these clubs arrangements were made for entertaining at Sunday and holiday dinners the patients who were able to leave.[230]

"Tell it with Flowers" was another movement which sought to express to convalescent soldiers an appreciation of their services. Unable to partake in social gatherings and with appetites that failed to respond to jellies and fruits, there were many who could enjoy only this feature of welfare work. Company G of the Second Regiment of the Girls' Volunteer Aid, under the direction of Mrs. George R. Burberry, constituted itself a "Flower Mission" to collect from givers in Des Moines and the State the flowers to be distributed among the sick in Fort Des Moines as well as Camp Dodge. Private gardens and florists contributed to the bouquets, and special permission was obtained to gather blossoms in the city parks. This became a weekly form of service. On August 28th, seventy-two bouquets were distributed at Fort Des Moines; on September

4th, one hundred; and two hundred and fifty a week later.

So popular was this mission that plans were made to continue it through the winter months by means of a fund collected for the purpose. The assistance of the War Camp Community Service was enlisted, a committee of the organization delivering at the hospitals any flowers which were left at the Army Club before eleven o'clock on Saturdays. But when home gardens were not in bloom the response was not as hearty as in the fall. "Despite the appeals for plants and flowers . . . . the result has been very discouraging", stated a newspaper. "If the people knew what pleasure and enjoyment are derived from them a much heartier response would be forthcoming." A special effort for Easter Day was so successful that every soldier in the base hospital at Camp Dodge and in the wards at Fort Des Moines was presented either with a bouquet or a plant. People coming to the Fort for other purposes found it easy to bring flowers with them. When members of the Girls' Volunteer Aid were invited as guests to a party given at the Knights of Columbus building they first distributed to the wounded men the roses and peonies with which they were laden.[231]

Music was called upon to do its share and to

add to the medley in the educational wards where the sound of the hammer mingled with the click of the typewriter and telegraph. The same appeal that brought phonographs and pianos to Camp Dodge was intended to provide instruments for the men at Fort Des Moines. By the middle of May *The Des Moines Capital,* which was carrying on an active campaign, had placed forty machines and over seven thousand records with the soldiers at the two stations, but a month later soldiers were still coming into its office nearly every day to see whether new donations had not arrived. The demand was constant, and the Fort, whose men were less able to be on hand to claim gifts and in which there was less popular interest abroad in the State, needed the fostering care of some organization. Accordingly, the Pollyanna Club, composed of Des Moines girls, undertook early in September, 1918, the task of securing instruments for the Fort, not only those that were in perfect condition, but also such as the men themselves could repair. Those interested but not possessing these articles were asked to contribute to a fund with which they might be purchased. Two months later the club thanked the citizens through the newspapers for their response and added that an overseas patient desired an accordeon which they hoped some

one would be able to provide. More than mechanical music, however, was desired, and when the quartet from the Cottage Grove Presbyterian Church presented a concert at the hut of the Young Men's Christian Association one Sunday, they closed the afternoon by making the rounds of the wards and singing to the men who were unable to leave their beds.[232]

Of those who could hobble away from their beds a large number gathered every evening about the fireplace in the social room of the Young Men's Christian Association to pop corn over the flames, and with the true instinct of veterans to fight over again the bloody battles of France. Others, not yet ready for reminiscences, looking for other conquests found an outlet for their fighting spirit over the chess and checker boards. So great was the number of these strategists that an emergency call was issued through the newspapers, requesting the mobilization of inactive equipment, and shortly thereafter a checker tournament was successfully staged.[233]

Convalescing soldiers should not be allowed to dwell continually upon war in one guise or another. Their minds should be relieved by entertainments and social gatherings. And so, the various welfare organizations coöperated in obtaining talent for these occasions, and the

Red Cross provided a bus to carry the entertainers back and forth from the Fort. From a wide variety of sources this help was secured. The Young People's Union of the First Baptist Church provided an evening's relaxation which combined several forms of welfare work: a community sing was followed by an entertainment which, in turn, was succeeded by a social time during which the young ladies in the party of visitors served refreshments. Five bushels of apples which were the gift of Prairie City people were distributed at a sociable held by the Young Men's Christian Association. Special occasions were opportunities for special kinds of service. In January, 1919, an appeal was sent out for two thousand valentines to be used at a party on Valentine's Day. The response was more than three thousand; and so each of the sixteen hundred soldiers received at least one. The success of this attempt was repeated at Easter time when a request for an "Egg Shower" brought a hundred and fifty dozen eggs which were boiled and served with sandwiches by ladies of the neighborhood. Cooperation was a necessity where all the organizations were not provided with equipment, but where men from all faiths desired the services of their own society. Thus, the Jewish Welfare Board which had no quarters at the Fort was

able to present an entertainment by accepting the hospitality of the Red Cross building.[234]

Many of the men returning from overseas brought with them bitter criticism of the activities of the organizations which were striving to provide for their comfort. Under these circumstances the task of the societies at Fort Des Moines where the proportion of overseas men was very large, was more difficult than at Camp Dodge. The policy of the Young Men's Christian Association in meeting this situation was reported by the secretary to be: "Every man on our staff feels that it is up to us to show ourselves most friendly to the man who is the most virulent and bitter in his spirit and criticism of the 'Y'. We seek to render extraordinary service to the man who is most unreasonable in his attitude toward the over-seas 'Y'." All the men were met at the receiving station where the Knights of Columbus provided cigarettes and the Young Men's Christian Association presented each with "a fine large apple". At Christmas time, 1918, a special attempt was made to palliate the feeling. Mrs. George B. Hippee of Des Moines donated a thousand sacks of candy and fruit for a thousand men together with lights and decorations for the trees. Her name was not mentioned, the gift at her request being presented in the name of the Young Men's Christian Association.[235]

"Doesn't the Salvation Army give doughnuts and the A. L. A. give books?" This was the retort of one patient when the librarian remonstrated with him for keeping permanently two of the best books on advertising which the Fort Des Moines library possessed. This was the attitude of the men towards the library. It had something to give them. At Camp Dodge there were a few who looked upon the library as an institution that could prepare them for more profitable service at that indefinite time when the war would be over. But the great majority utilized it only for purposes of recreation or as an adjunct to their military education. For the men at Fort Des Moines, however, the war was over. They must plan definitely for the future. The fortune of war had in many cases rendered them unable to return to their former occupations, and for them a school was maintained that touched upon practically every phase of trade and vocational work. Fifty courses were maintained at the bedside, in the shops, or on the farm.

It was to supplement these courses that the library was called upon. Copies of the *Gregg Manual* had to be borrowed from the libraries in Des Moines, from business colleges, and from individuals when the classes in stenography began; and even after a supply had been speed-

ily obtained from headquarters, all were in use. From the Law Library were obtained volumes for several law students whose education had been abruptly broken off. Books on automobile repairing, on mathematics, on drawing, and on all phases of agriculture were especially popular. One man who had studied the recent literature on chicken raising returned it with the tribute: "Now, my woman was on the right track. If I had listened to her we would have succeeded that time we failed when we tried to raise chickens."

For these men, so eager for access to the books, the library quarters were entirely inadequate. Seats were scarce, and at 6:45 A. M. when the orderly appeared to sweep and dust there were often more than thirty men waiting outside. Those on crutches or in wheel chairs, who could not compete successfully in a general rush when the doors were opened, were first allowed to enter after which the more able-bodied scrambled for a place. Some cripples telephoned from the wards asking that a seat be reserved for them, not wanting to make the difficult effort of moving only to be disappointed. Others believing that all was fair in war would enter with a fake message for one of the readers saying that he was wanted at the telephone or that the pay-roll was waiting his

signature. Upon the reader's departure the culprit would occupy the chair. At this strategy the librarian winked until upon one occasion she overheard three men plotting to empty the entire room by turning in a fire alarm, when she thought it her duty to interfere. But she relented when she learned that not one of these men had ever been able to obtain entrance into the room; they were now granted the privilege of sitting upon the floor. This popularity was not due entirely to the books upon the shelves. The librarians were more than the custodians of these volumes. "I have not indulged in an account of the things we did that could never be included in our records", writes Miss Shellenberger, "the chevrons and buttons we sewed on, the advice given when matrimonial barks were floundering, the lady correspondents secured for lonesome colored men. I said to one man from Georgia, 'Bates, how do I know you are not married?' He threw up his hands and said, ' 'Fore Gawd, lady, I'se single.' "[236]

It was unfortunate that for men of such spirits participation in the usual athletic sports was a physical impossibility. Some there were who had the use of their arms and legs and among them a camp basketball league was started which at one time consisted of eight teams; and a team to represent the Fort as a

whole in contests with camps and colleges was also organized. Sports, however, usually had to be played under other than regulation rules, and many interesting variations of track events were formulated. At a field meet held at the post in June, 1919, along with a baseball game between the one-armed men and the one-legged men, were also scheduled a wheel chair race and an "efficiency walk" for those with wooden legs. The success of this endeavor led to the staging of a field meet at a ball park in Des Moines for the convenience of citizens whose attendance, it was hoped, would swell the athletic fund. At this exhibition additional features were provided by a manual of arms drill for single amputations, and a thirty yard combination hop for men with opposite amputations. Among the many calls that went forth for equipment of one sort or the other was one for an old-fashioned tandem bicycle. Adhesions in knees and ankles, it was said, could be cured by bicycle riding, and the tandem variety would provide room for a patient and one to guide him.[237]

Army athletics, being planned to train men for war, manifestly were not fitted for Fort Des Moines soldiers. But the men needed the invigorating influence of the fresh air, and since the football gridiron, the baseball diamond, and the

playground could not be utilized, another method was found. Under the direction of the War Camp Community Service citizens of Des Moines were encouraged to extend the hospitality of their cars to the convalescents who often to the number of fifty were the guests at organized motor parties. Automobile owners of the city were also requested to stop at the Fort Des Moines Waiting Room on Seventh Street whenever the opportunity arose, where there could always be found soldiers eager to accept an invitation for an impromptu excursion about the city.[238]

Wherein the welfare work at Fort Des Moines differed from that at Camp Dodge may now be judged. A greater dependence upon the community is in evidence. Visits, flowers, and eatables came from the housewives of Des Moines and from many about the State to whom the need was presented. Whereas at a cantonment the men themselves could be trained to provide much of their own entertainment, at a hospital most had to be contributed from outside sources. Physical exercise being limited, life in the open air could only be procured by the generosity of automobile owners of the vicinity. Even in the matter of education, neighboring institutions were searched to provide the necessary text books. The welfare organizations were busy,

but they acted rather as a medium for bringing in helpers from outside than as the means of organizing the Fort to help itself. Through the cordiality of the community such coöperation was possible — a coöperation which was still in existence on November 1, 1919, when the direction of the welfare activities at Fort Des Moines, as at all other military establishments, passed into the hands of the government officials.

IX

Welfare Work in the Camp Community

Des Moines was drafted: there was no opportunity to volunteer. The designation of a city as the site of a cantonment was as insistent a call to duty as the summons issued to a young man through the procedure of the Selective Service Law. It was not a question whether or not an effort would be made to serve the men in the adjacent camp: the true test lay in how whole-heartedly the service would be rendered. The war and its demands for modern equipment brought a remarkable industrial expansion to every city in the nation. The cantonment town, more than its neighbors, was tempted to give its entire energy to the business opportunities that arose at its very door. But face to face with the chance to gain much of the world there was a call for it to save its own soul.

The struggle among the cities of the Thirteenth Military District to secure the location of the camp was acute. Transportation facilities, industrial surroundings, sanitation, and climate were the factors most stressed in the discussion. But when the final decision was

made public, to the amazement of many, superior facilities in these matters were made secondary to the moral atmosphere of the community. "Prohibition paid Des Moines and Iowa big dividends today. It was prohibition that landed the training camp for Iowa", declared one who had most persistently advocated the claims of the capital city.[239]

The announcement in itself was a challenge. "Des Moines has undertaken a much bigger thing than merely to house and feed this multitude", a local paper reminded the citizens. "Des Moines has undertaken to keep the boys here for months and send them away no worse for having been here. It is a new experiment in army camps, and because it is new, the responsibility is all the greater. It will require the united effort of everybody to make a success of Camp Dodge. It will not do to think too much of what we are going to gain from having the camp. The real matter for concern is what we are going to do to make the camp a success along the line in which it is planned, and in accordance with the express terms on which it was located here."[240]

With this realization of the responsibility that had been assumed a cordial support was given to the efforts of the Playground and Recreation Association of America which was

officially designated by the Commission on Training Camp Activities as the agency through which welfare activities in the camp communities would be organized and plans of the local committees directed. Trained workers were sent out by the Association to make a survey of existing recreational facilities and to place at the disposal of the citizens a professional knowledge of the methods of community welfare. Three of these emissaries, George A. Bellamy, R. B. Patin, and L. H. Weir, on Sunday, July 1, 1917, met in conference with Harry Frase, director of the parks of Des Moines, R. H. Faxon, Secretary of the Chamber of Commerce, and Z. C. Thornburg, Superintendent of Schools.[241]

As a result of this informal discussion a meeting of representatives of leading organizations and all who were interested in the movement was called for the following day at which time the War Recreation Board of Des Moines was organized with Francis R. Korns as president, and R. B. Patin as executive secretary. This board continued to function throughout the entire period of the war and demobilization, being financed by a successful campaign for $35,000 conducted in the city, and by a share of the proceeds of the United War Work Campaign of the fall of 1918.[242] In May, 1918, at

the request of the Commission on Training Camp Activities its name was changed to that of War Camp Community Service and the articles of incorporation accordingly amended. Offices, opened in October, 1917, were maintained in the Old Federal Building, furniture being loaned by the office of the Adjutant General of the State. These rooms became the center from which the organized hospitality of the city was guided into practical channels.[243]

From the first it was impressed upon the citizens of Des Moines that the term "hospitality" was not to be construed in its usual sense. To invite forty thousand soldiers to Sunday dinner would be an impossibility; to entertain them was not the whole purpose of community service. Rather it was to give each man the opportunity to entertain himself. Theaters and amusement parks, libraries, churches, and many homes were open to all but they did not fill the entire need. Where could the soldier meet his friends without feeling himself an intruder? Where could he while away his spare moments waiting for the opening of the theater? Where could he amuse himself in the city as he would in his own home club? The only answer to these questions was a soldiers' club house.[244]

The matter had early received consideration

but was dropped when estimates as to the probable expense had been made known. Mr. Patin, however, did not allow it to rest. In August he began agitating the subject by declaring that Des Moines was behind other cantonment cities in securing soldiers' clubs and warned the citizens that "a serious situation will result if some such quarters are not provided here."[245] As a result success soon attended the efforts of the War Recreation Board in their search for rooms that might be adapted for the purpose. The Za-Ga-Zig Temple of the Shrine, located at the corner of Ninth and Pleasant Streets was placed at the disposal of the Board. Though the temple was situated some distance from the center of the city, the offer was accepted as the superior accommodations could not be duplicated in any other locality. The work of renovating and equipping began at once. Rocking chairs, lounges, library tables, settees, dressers, and musical instruments were donated by business firms and individuals of the city. The reception room was furnished by the women and was open for the use of women guests. Billiard tables, pool tables, and card tables were ready for use. Shower baths and a telephone booth served necessary purposes. A new dance floor was laid in the upper story. To this structure

the name "Army Club" was given, because, it was argued, though prosaic it "means just what it says."[246]

The formal opening of the club took place on Saturday, October 27th. Addresses delivered by Major General Plummer and Brigadier General Getty expressed the approval and co-operation of the military authorities at Camp Dodge. Francis R. Korns welcomed the soldiers to their new home. The great event of the evening, however, was the opening dance participated in by the young ladies of the city and soldiers to the number of five hundred.[247] This event was the beginning of a continual series of gatherings ranging from the most simple of parties to the most formal of dances. Special days were the occasions for special forms of entertainment. On Christmas eve, Christmas Day, and Thanksgiving Day parties were conducted in keeping with the sentiments of the holiday. "Open House" was held on New Year's Day, 1918, the officials of the War Recreation Board receiving officers from two to four and enlisted men from four-thirty to seven. Clubs and societies of the city wishing to be hosts to groups of soldiers found in the rooms of the Army Club a convenient location. The Toujour Fidele Club, the Des Moines Alumnae of the Pi Beta Phi sorority, and the

Beacon Hill Chapter of the Daughters of the American Revolution are examples of the wide variety of organizations that entertained. Parties conducted by the Girls' Volunteer Aid and later by the Girls' Community Service League were of weekly occurrence. During the month of January, 1918, twenty-eight parties were given at the Army Club, and on the first of February only four dates during that month remained unspoken for. In return for these courtesies companies from camp often acted as hosts to selected groups. Lest the "awkward squad of the ballroom" would be kept away from these occasions because of a lack of knowledge of the art of dancing, provision was made for girls from Drake University to be present every Saturday afternoon from five-thirty to six-thirty to act as instructors.[248]

Many and important as these features of life at the Army Club were they by no means constituted its greatest contribution to the soldiers' welfare. It was a club house, a lounging place, where the sound of the bugle was unheard. Here the soldier was at ease; here he could be himself, free from the restraints of the military discipline at camp and from the restraint of the "company manners" that he donned when a guest at a Des Moines home. In the fall of 1917 a cafeteria was installed

where food was sold at actual cost, and all the work with the exception of the cooking and dishwashing was done by volunteer helpers. The following summer a canteen was opened where soft drinks and tobacco were sold. With opportunity for eating and drinking within easy reach, with games and magazines at hand, and with inviting easy chairs in every corner the Army Club fulfilled its purpose of being a soldiers' home.[249] At a banquet held by the War Camp Community Service in the fall of 1919, when finally the building was returned to the Shriners, E. W. Avery, who had been in charge, declared that more than two hundred thousand soldiers had been entertained within its walls "in one form or another"; and he added, "In all my experience here, I have never seen a single case of disorderly conduct."[250]

The establishment of the Officers' Training Camp for negroes gave Des Moines an early introduction to the presence of other than white soldiers upon its streets. With the opening of the cantonment great numbers of selective service negroes were sent from Alabama to Camp Dodge for their training. Seventy-five hundred were already located there in November, 1917, and many of them had sent for their families who made their home in the city. In addition to this readily-explained movement

the war period was also a time of general migration to the North. Consequently housing facilities were severely taxed and colored residents of the city joined with members of the commercial organizations and Governor Harding in requesting the Governor of Alabama to put a check upon the influx.[251]

The negro community stood in the same position toward these colored soldiers as their white neighbors did to the mass of men at Camp Dodge. From the first the colored residents of Des Moines had felt their responsibility in providing for the welfare of these fighters. In September, 1917, they were hosts at a reception at the Auditorium which was given in honor of the men who for the last three months had been candidates for commissions at Fort Des Moines. With the arrival of the Alabama soldiers the need for a place which they might use as a city club without the possibility of race friction and where they might mingle in social functions with the citizens was urgent. The matter was presented to the Executive Committee of the War Recreation Board on October 30th, and shortly thereafter the school board was requested to donate the use of the old Lincoln School at the corner of Ninth and Mulberry Streets for this purpose. The building was refitted and arranged to provide the

same facilities as the other Army Club: a cafeteria, a soft drink stand, rooms for games, music, and reading, and an auditorium with accommodations for a thousand persons.[252]

On Thursday afternoon, December 27th, the building was dedicated with a program of negro melodies and plantation songs, and addresses by Major General Getty and members of the War Recreation Board. The uses made of the rooms did not differ materially from the activities at the other club house. Negro appetites were just as eager to be satisfied, and as the educational classes in camp were successful in their instructions, the reading and writing rooms became more popular. Saturday and Sunday evenings were featured by musical programs, and every evening the club was patronized by occasional visitors in the city, or there were guests at parties and receptions, sponsored by the negro organizations of the city. The structure was also called upon to serve a purpose not intended when it was first secured. Lacking a community center the colored people of Des Moines utilized it for all meetings concerning their common interest, whether in line with the problems of war or those of peace.[253]

More than a year after the War Recreation Board had opened these two clubs, its successor,

the War Camp Community Service, undertook the responsibility for two other places that ministered to the needs of soldiers. On Seventh Street was located the Fort Des Moines waiting room where convalescents were often compelled to while away weary moments when awaiting the arrival of the car which would take them to the post. The Des Moines chapter of the War Mothers of America, under the direction of the War Camp Community Service, assumed charge of this room, fitting it up with conveniences that would render the wait less tedious and delegating two of their number to be present as hostesses from three-thirty to six.[254] The military police, who coöperated with the local authorities in maintaining order in the city, had their quarters at the corner of Second Street and Grand Avenue. On the second floor of this building the War Camp Community Service provided a club room and equipped it with a rug, chairs, writing table, and victrola. Here the time off duty could be spent without the necessity of going several blocks to the Army Club.[255]

The securing of these club rooms, however, was only the preliminary task of the War Recreation Board. Its principal function was the direction of a sane social life for soldiers. Fortunately in this endeavor it could call upon

agencies which had been created for the distinct purpose of war work.

"Brass Buttonitis" was a scourge of which every mother in Des Moines stood in fear. The lure of the uniform and the influence it would have upon the girls of the city was a popular topic of conversation when once it was known that more than forty thousand khaki-clad men would soon throng the streets whenever leave from the neighboring cantonment could be obtained. "The women went to pieces during the Spanish-American war", warned a local army officer. "We were all heroes when we came back. I was a hero for two hellish months. Why I have seen women fall on the necks of my boys on guard duty. . . . Their emotion got the better of them. They were carried to such an hysterical pitch that it was unsafe for many and unpleasant for all."[256]

Though the validity of this opinion was stoutly opposed by many, all agreed that during *this* war provision should be made to guard against even the mythical frailties of feminine nature. A committee on girls' work had long been one of the standing committees of the City Federation of Women's Clubs, and in the organization's consideration of the war-time duties of women many suggestions had been made in regard to protective work among girls. But the

chairman of the Girls' Committee, Mrs. W. E. Maulsby, had in mind a policy of another character: give them a constructive program and the necessity of prohibitive measures would be reduced to a minimum; let them be "fortified by worth while service and interested supervision to meet the new social conditions". In order that more effective control might be maintained and greater enthusiasm aroused, a military scheme of organization was adopted as the basis of the plan on which the Girls' Volunteer Aid was formed.[257]

The mastery of the complexities of military insignia and the acquisition of the ability to speak glibly of the distinction between platoons and battalions were among the first of America's achievements in the war. Out of a confused jumble of words the various sorts of generals, colonels, majors, captains, and lieutenants quickly arranged themselves in proper sequence upon the ladder of social rank; and many a girl who a few months previous would have passed a general unnoticed, now could not but feel a thrill of pride that her partner at the recent dance had been a corporal and not a mere private. Accordingly, to secure the desired respect for those in authority, there were majorities, captaincies, and lieutenancies in the Girls' Volunteer Aid. The unit was the com-

pany of twenty-three girls, of whom twenty were privates, two lieutenants, and one captain. Associated with them was a company mother, who was their official chaperone and, as a member of the Girls' Committee, provided the connecting link between the company and the City Federation. The original plan had not called for any further organization, but when twelve companies had been formed the prospect of indefinite growth suggested that grouping of the units would facilitate supervision. Hence the first twelve companies were declared to compose the "First Regiment", which was placed under a "regimental major" and a "regimental mother". Succeeding companies were immediately formed into additional regiments and Mrs. W. E. Maulsby was named "commandant" of the entire organization.[258]

Quick action was necessary as in all war activities. By means of mass meetings held in school houses in various parts of the city the scheme of the Girls' Volunteer Aid and its meaning were presented by the women leaders and by R. B. Patin. One gathering held in the Plymouth Church for all down-town business girls was preceded by a six o'clock supper. On these occasions volunteers were called for who were as quickly as possible assigned to companies. Organization did not, however, stop with

these mass meetings, nor was it limited to one certain class. Gradually as its purpose and plan were presented there came to be included a wide variety of groups. Seven companies were composed entirely of telephone operators, and at the Capital City Commercial College were five companies who made a specialty of responding to calls for clerical aid. By September the membership was approximately twelve hundred, in December about fourteen hundred, and in the spring of 1918 there were seventy-seven companies of twenty-three each. About twenty-five hundred women and girls were included in the ranks during the first year. Schools, colleges, factories, department stores, offices, homes, Protestant, Catholic, and Jewish churches were represented by their own companies.[259]

When, on August 10, 1917, Mr. Patin administered the oath of allegiance to the girls who were serving as captains, active work was commenced. The constructive work which had been found for them to engage in was in connection with the Red Cross. There were three branches of service outlined: the "supply corps" did the sewing and knitting; the "ambulance corps" was composed of those who had automobiles at their disposal and could thus provide transportation for Red Cross supplies; and the "clerical

corps" who, in addition to Red Cross work, volunteered to register the men in the cantonment and tabulate the statistics. The social work of the organization which was taken up later is likely to completely overshadow the contributions made to other forms of welfare work. But these include donations of money to the Red Cross and the recognized welfare societies, thousands of articles made for the Red Cross, special gifts presented to the hospital and Hostess House at Camp Dodge and the wards at Fort Des Moines. At Christmas time the poor of the city were remembered with Christmas baskets and presents, and the Flower Mission initiated by one of the companies brought cheer to the hospital inmates.[260]

In the meantime the War Recreation Board, under the leadership of R. B. Patin, was planning social functions for the men already stationed at Camp Dodge. To introduce them to proper and congenial society in Des Moines was a vital problem, and it was with great interest that those responsible for the men saw the development of these groups of girls. Here was a community organization which could meet the emergency. Though the Girls' Volunteer Aid in its formation had not contemplated any social work of this nature, when Mr. Patin requested that the organization undertake sys-

tematic entertainment of soldiers in the city on leave, careful consideration determined that at least the experiment should be tried. Accordingly, on the evening of September 1, 1917, Company G of the First Regiment entertained a group of soldiers at a picnic supper at one of the homes of the city, the men being chosen by Mr. Patin. A week later the same company were hostesses at a dance at the Chamberlain Hotel, soldiers designated by Mr. Patin again being the guests in addition to whom each girl was privileged to invite two outside couples. These events were a marked success and an additional impetus to the movement resulted when Dr. J. Edward Kirbye of the Plymouth Congregational Church offered for such occasions the use of the social room known as Plymouth Center, on condition that entire responsibility for the supervision should rest with the organization. Later in the fall a similar invitation was received from the Unitarian Church which was also equipped with facilities for entertainment. The opening of the Army Club in November provided a third room, which was utilized for the larger dancing parties. These three places were the scene of most of the functions conducted by the Girls' Volunteer Aid.[261]

Early in the course of the movement a great

number of people of Des Moines criticized this policy which, it was declared, "sanctions the turning over of a group of girls to dancing partners who are strangers to them."[262] On the other hand just as emphatic commendation of the plan was extended by many others. To secure some definite decision upon the advisability of continuation, in October a conference was held of workers interested in the problem. Major General Plummer was present on this occasion and strongly advised that no change be made. "Train the girls and trust the soldiers" was his advice, a phrase which so impressed the hearers that it was adopted as the slogan of the Girls' Volunteer Aid. However, to make the supervision more effective a series of rules was adopted by the Executive Board of the organization and the responsibility for their enforcement was placed upon the commandant of the girls. No company would be allowed to entertain or be entertained as a company more than once a week at the social centers, nor might more than one invitation outside the social centers be accepted in any one month. No girl under eighteen was to be admitted to membership. Only members of the entertaining companies might be present at the gatherings — guests could be invited only with the permission of the commandant. No soldier

would be allowed to escort any girl to her home from any of the parties of the organization.[263]

Throughout the period of the war and demobilization these social gatherings were continued with a vacation during the summer months of 1918. Every week invitations were extended to a hundred men for the Saturday evening party at Plymouth Center and a slightly smaller number to the entertainment at the Unitarian Center, the number being determined in each case by the size of the room. These entertainments were financed by the girls themselves, a limit of fifty cents per member of the entertaining company being placed upon the amount that could be expended upon any one occasion. An exception to the rule of independent financing existed for a short time immediately after the United War Work Campaign when the orchestra hire for the social centers was paid by the War Camp Community Service.[264]

These gatherings were independent of the War Camp Community Service with the exception of receiving the advice and official support which the organization extended to all community endeavors and accepting as guests the men from the Camp and Fort chosen by the executive secretary. The War Camp Community Service had under its direct manage-

ment the conduct of social activities at the Army Club and here the coöperation was much closer. A series of dances was arranged which aimed to reach every military unit at the Camp and Fort through a scheme of invitation by which they were asked in turn. To assist in the entertainment of these soldiers, companies of the Girls' Volunteer Aid were invited to the Army Club, and the rooms were also open for the use of the girls when they desired to be hostesses. These parties with their friendly though unpretentious fellowship, stripped of any features which might embarrass the recruit whose social experience was limited, constitute a great part of the history of the Girls' Volunteer Aid. The place which these gatherings held in the program of the organization's activities is evidenced by the fact that in the fall of 1918 nearly every evening saw some function sponsored by the girls taking place at the club.[265]

Sunday afternoons likewise provided an opportunity for service. Early in the career of Des Moines as a cantonment city the women's clubs had realized the importance of providing a place where soldiers away from the camp on Sundays might spend their afternoons or visit with friends. Accordingly, the club house of the federation, Hoyt Sherman Place, was

opened to soldiers and those desiring to meet them. Similarly the War Camp Community Service, when its activities were fully organized, perceived that the home atmosphere which the men so much desired, especially on a day when memories were apt to turn from camp to the associations of the former life, could be obtained only through the coöperation of the women of the city. Hence in January, 1918, arrangements were made for the holding of "open house" on every Sunday afternoon when the various clubs of the city would be present in turn to entertain any who desired to drop in.[266]

In July the Girls' Volunteer Aid as an organization was brought into touch with this feature of community activity. At a meeting of the executive board in charge of the girls' work the representatives of the War Camp Community Service suggested that attendance at these Sunday afternoon gatherings would be an appreciated contribution to the city's hospitality. The suggestion was seriously considered and adopted. Thenceforth during the fall and winter, with the exception of the time when the influenza ban closed all public gatherings, every week an invitation was extended to a hundred girls and a hundred men. From five to nine an attempt was made to revive the senti-

ments of home through songs, conversation, a program of talks and music, and a supper. This "Homey Hour" became distinctly an affair of the Girls' Volunteer Aid — entertainment, "K. P." service, and part of the time the supper being contributed by the members of the organization.[267]

In the meantime another group of girls appeared to share with the Girls' Volunteer Aid the responsibilities of soldiers' entertainment. With the expansion of the endeavors of the War Camp Community Service there were added to the staff specialists in girls' work who undertook to provide a program for the girls that would occupy their spare time with recreations that would remove fears for their moral safety. Swimming classes, dancing classes, gymnasium classes, and military marching classes were conducted on the principle that "what is good for Sammy is good for Sammy's sister." A club room was opened in January, 1919, on the third floor of *The Des Moines Capital* building and used as a center for those activities and as a lunch room for business girls. From these classes arose the groups that were united to form the Girls' Community Service League. In the spring of 1919 the War Camp Community Service suggested that this new organization assist in the Sunday enter-

tainments, alternating with the Girls' Volunteer Aid as hostesses at the "Homey Hour". The latter, however, having undertaken this task only upon the solicitation of the management of the Army Club, declared that they accepted the suggestion as an "honorable discharge" from further coöperation—a discharge which they welcomed all the more as it gave an opportunity for the development of a peace program.[268]

The Girls' Volunteer Aid for some time had been making plans for such activities. As early as January, 1919, the organization had declared its intention of making a gradual transition from the duties of war to the less strenuous pursuits of peace. The presence of convalescent soldiers at both Camp Dodge and Fort Des Moines, however, postponed for the season any radical change. There were still visits to be made to the hospitals and entertainments to be conducted for the soldiers. On Sunday afternoons and evenings the various companies assisted in the "Cheerie Hour" at the Red Cross Convalescent House at Camp Dodge, and Saturday evening parties were held weekly at Fort Des Moines. Though the organization as a body took a vacation during the summer months, any company or regiment might present under the direction of its

"mother" such functions as were in harmony with the original ideals. Accordingly, occasional parties were held and on July 4th assistance was rendered to the welfare societies that were supervising the celebration of the national holiday.[269]

In the fall, meetings of the units were held for the purpose of reorganization and to get an expression of opinion as to plans for further recreation activities and study groups. With a picnic held on October 6, 1919, attended by five hundred girls, the movement was put into full swing. At Camp Dodge welfare work was soon taken over by the military authorities, but on the invitation of the camp morale officer cooperation was maintained in contributing to the success of recreation for men in uniform. Study classes in parliamentary law, in oral expression, and in domestic science were also conducted.

Finally the existing companies of the Girls' Volunteer Aid were transformed into clubs which adopted a constitution whereby the entire number were united into a Junior Federation of Women's Clubs. Though the service of the Girls' Volunteer Aid in the solution of the social problems of a camp community was so noteworthy as to be imitated in many cantonment cities and to receive the personal commen-

dation of President Wilson; still in the opinion of the women's clubs of the city the last achievement, "this close association of girlhood and womanhood, this awakened interest in girl life, its needs and its wonderful possibilities", is the greatest of all.[270]

The Girls' Community Service League, which in the spring of 1919 took over the conduct of the "Homey Hour", continued a thorough program of social activities, three thousand convalescent soldiers being entertained at its functions during the month of May. The weekly schedule during the summer consisted of dancing parties at the Army Club on every Saturday and Wednesday evening and at the Knights of Columbus Hall at Camp Dodge on every Friday evening. On Thursday evening some unit of girls went to Fort Des Moines to act as hostesses and others attended the outdoor dances which were given in the pavilion at Union Park under the auspices of the War Camp Community Service which also furnished chaperones and refreshments. Late in August the last of these outdoor dances was given, and early in September the last "Homey Hour" was conducted. Dances were still given for soldiers at the Army Club, but an increasing amount of attention was centered on other forms of service such as would benefit the members themselves.

During the summer the War Camp Community Service maintained a vacation camp for girls at Colfax where about a hundred were entertained weekly at a charge of four dollars a week. The program issued for the fall months indicates how, from tasks which were undertaken for the welfare of soldiers, a transition was made to such as would provide for the welfare of the girls themselves. On Monday evening gymnasium work and folk dancing were conducted in the club rooms; on Tuesday evening classes in dramatic art and swimming were taught; and on the following evening opportunity was given for instruction in social dancing. The Glee Club rehearsal was held on Thursday evening and classes in home cooking on Friday. Saturday was open for parties. The history of the Girls' Community Service League as well as that of the Girls' Volunteer Aid illustrates one of the permanent influences of the welfare work in Iowa.[271]

Men who while in camp passed their spare moments most pleasantly only when in the hut of some particular organization found in the city places where they could enjoy the hospitality of the same society. Before the opening of the Army Club the Young Men's Christian Association had made provision for rooms that would accommodate part of the week-end rush

to the city. Two blocks from the Interurban station a garage was secured which was remodelled and through the donations of interested citizens was furnished — thus providing social, reading, and writing rooms, and ten shower baths. A welcome feature was the presence of cots for the use of which fifty cents was charged — an inestimable boon to those who had to catch an early morning train when going on a furlough or for those whose social engagements in the city delayed them until such a late hour that return to camp if not impossible was extremely inconvenient.[272]

The club rooms of the Des Moines council of the Knights of Columbus were opened for the use of visiting soldiers who were accorded all the facilities for resting, visiting, and writing letters. A number of parties were given by the council for the men who patronized their quarters, coöperating with the Knights of Columbus authorities at the cantonment and Fort and other local Catholic societies. Thus the Daughters of Isabella in September, 1918, entertained at the Knights of Columbus Hall at a dancing party which was open to all enlisted men who secured tickets from the secretaries at the military posts.[273]

The Jewish community in Des Moines numbered about five thousand. Immediately after

decision as to the location of the cantonment had been made the fraternal organization, B'nai B'rith, laid plans to act as the connecting link between soldiers of the Jewish faith at Camp Dodge and their co-religionists in the city. Consequently when the first contingent of selected men was released from quarantine they discovered a club room ready for them in quarters at 715 Grand Avenue, which had been prepared by the society with the coöperation of Des Moines residents who donated the necessary furniture. Opportunities for dancing, games, reading, and writing were provided. In the conduct of this service the lodge worked hand in hand with all other Jewish organizations in the community. Sunday afternoons from five to eight supper was served in these rooms by the women of the synagogues of the city who took turns in preparing this meal at their own expense until the Jewish Welfare Board was able to bear the burden. Smokers, concerts, vaudeville entertainments, and dances were presented. On February 26, 1918, an "old fashioned Purim ball" was held — arrangements being made with the division adjutant to secure special leave of absence for all men who desired to attend.

In making these gatherings a success the active help of the "Girls' Auxiliary of the Jew-

ish Welfare Board''—later affiliated with the Girls' Volunteer Aid—was a distinct factor. During the days of demobilization additional accommodations for dancing were provided in the dance hall located on Locust Street, the use of which was donated by Nate Frankel. When the number of soldiers in the neighboring military stations was reduced, the Sunday afternoon parties at the rooms were dispensed with and in their place automobile rides about the city followed by light refreshments were given.[274]

Due to lack of funds the Salvation Army was late in beginning its work among soldiers away from camp. Not until February, 1919, was announcement made that the organization was about to open a club room and hotel in the city. But when these plans were made the financial assistance of the United War Work Campaign and the popular enthusiasm for the organization's activities made possible a club house equalled by no other welfare society. A three-story building located at 213 Fourth Street was secured and the entire structure adapted for welfare purposes. The reception hall and club room occupied the front part of the first story where the usual musical instruments, game boards, writing desks, and book cases were found. In the rear was a dining room in which

about three hundred guests a day were served, the choice ranging from a ham sandwich to a chicken dinner. Here also was a free check room for overcoats, suit cases, and barracks bags, and an information bureau with telegraph and postal facilities. A truck operated by the organization conveyed the baggage to the station when desired, and met all trains to provide a similar service for incoming soldiers. On the floors above were free shower baths and wash room accommodations, a military tailor shop, and individual sleeping rooms where fifty guests could be entertained every night.[275]

The first issue of *The Camp Dodger* contained an invitation to all soldiers to call at the Des Moines Public Library while in the city.[276] In the reference department of the institution an alcove was set aside for their use. Here books dealing with all phases of military activities, the war manuals, the military magazines, and maps were placed. This corner proved to be a popular place of retreat. "There was one instance of a newly drafted private at Camp Dodge coming to the librarian to obtain a commission", states the annual report of the institution. "'My lieutenant told me that you could give me a commission' was his brief statement. Unfortunately such power is not vested in the librarian's office, but the ambitious

private was supplied with books and manuals the study of which combined with natural aptitude would aid him in securing the recognition of his officers and gaining promotion step by step."[277]

These welfare activities were directed primarily for the benefit of the enlisted men for the simple reason that they constituted the greatest number. Moreover, officers who brought their families to Des Moines were soon provided for in a social group of their own. Newly-made lieutenants, however, being usually without families, were not included in the general provisions made for recreation. "Social activities seem to be extended to men ranking from captains up, and sergeants down", declared one of these neglected officers. To meet this need each company of the Girls' Volunteer Aid was finally allowed to give one formal party a year for officers if it so desired; and residents of the city gave a series of balls at the Army Club, inviting as guests officers in designated regiments. But still the lack of a place where officers might gather every week was acutely felt and continued until the fall of 1918 when the War Camp Community Service arranged for the use of a dancing salon in the Shops Building on every Saturday evening. The officer was accorded the privilege of in-

viting his dance partner for these occasions instead of, as in other places, coming to meet certain young women brought in for the purpose of providing partners.[278]

The preceding paragraphs have sketched in brief the activities of certain societies and groups which made the creating of social life their most important task. They must not obscure, however, the contributions of other organizations which in addition to carrying on their peace time program found occasion to reach the men in uniform. Foremost in this number were the churches. Among the committees appointed by the War Recreation Board was one composed of representatives of various denominations intended to coördinate the religious activities in the community. But the social recreation of the city was so well provided for that any direct conscription of the churches into the scheme of the War Camp Community Service was unnecessary. Their service was primarily among the men who sought out a particular denomination that they might worship with those of their own faith.[279]

Cordial invitations to be present at the Sunday services were issued by the churches. Arrangements were often made whereby attendance on these occasions was accompanied by the opportunity of meeting the members of

the society, thus providing an opening wedge for the growth of a social acquaintanceship in the community. The First Baptist Church accomplished this by holding an informal "at home" at five o'clock on Sunday afternoons, followed by the serving of supper before the usual evening services. This policy was continued from the fall of 1917 to the spring of 1919 in the course of which almost five thousand meals were served, the guests each evening numbering about sixty. All members of the Unitarian and Universalist Churches were requested to send in their names and addresses that they might be informed of the social activities at the Unitarian Church. The Congregational Club of the city sponsored a reception at Plymouth Church on Sunday afternoon, January 13, 1918, for the purpose of fostering acquaintance with the men from camp. The Central Presbyterian Church held open house from four to six with a lunch at five-thirty. This form of entertainment proved very popular and was taken up by many of the churches, thereby contributing much to the difficult process of reconstructing the broken home ties.[280]

The same bond of kindred interests which was so effective in making a success of the work of the churches operated to bring members of

fraternal organizations in touch with each other. All men arriving at camp were requested to state their personal interests: clubs or fraternities to which they belonged, recreations which they most enjoyed, accomplishments in which they were skilled. These facts were card-indexed by the War Recreation Board and the lists of names turned over to the proper groups. Recruits shortly thereafter received letters from the various lodges urging that when in the city they should call at the lodge rooms and make themselves known. Unfortunately, due to the rapid transfer of men from one company to another in camp or to distant parts of the country, it was impossible to continue the system beyond the first two increments of the draft.[281] But this did not prevent the desired communication. Through newspapers and posters the recruits were informed of meetings and social events. National Army men who were members of the Scottish Rite Masonic orders were informed that they were privileged to participate in the ceremonies at the Des Moines temple. The Knights of Pythias gave a smoker and entertainment at their hall on November 21, 1917, in honor of visitors from Camp Dodge. The Improved Order of Red Men were hosts at a program of athletics and music followed by a chicken supper. A grand

ball at which members of the commandery stationed at Camp Dodge were the guests of honor, was the courtesy of the Knights Templar of Des Moines. The Elks in the city presented for the entertainment of officers and enlisted men, a buffet luncheon, smoker, and athletic exhibition. This uninteresting catalogue of events — only examples of the great number of such functions — indicates the thoroughness of the endeavors made to bring men with natural interests together.[282]

"Have a soldier home for dinner" was a slogan impressed upon housewives in Des Moines during the early days of the war. This was already the practice among many of the citizens in June, 1917, when the women met at the rooms of the Chamber of Commerce to perfect a scheme whereby those unacquainted with soldiers might get in touch with the men encamped at the Fair Grounds, one hundred of whom, Chaplain Jones declared, he could place for every Sunday dinner. Later, when the War Recreation Board was organized, this task of supplying guests was entrusted to a committee, of which Mrs. J. R. Hanna was chairman, which worked in great part through the churches. When once acquaintanceship had been established the mediation of the committee was unnecessary. The total number of guests who

enjoyed the sensations of a table with napkins and silver will always remain unknown.[283]

The hospitality of individuals was supplemented by the hospitality of groups. Picnics, theater parties, entertainments, and "spreads" reached a greater number than could have been entertained in homes. In August, 1917, the women of the city gave two picnics — one for men stationed at the Fair Grounds and the other for those already on duty at Camp Dodge. During the summer months picnics were an ever popular form of recreation sponsored by the girls' organizations. When colder weather prohibited these outings their place was taken by "spreads". Cakes, candy, and fruit were received by the women's clubs of Des Moines from the clubs of Leon with the request that they be distributed to soldiers from Decatur County. Accordingly, on the following Sunday afternoon the women's clubs held open house for the men at Hoyt Sherman Place where the delicacies were passed around. The Votes for Women League of Fargo, North Dakota, sent a sum of money to the Women's Christian Temperance Union of Des Moines, stipulating that it be used to provide refreshments at a party to which all North Dakota men would be invited. Soldiers from Clayton County were invited to the Plymouth Church one Saturday evening in

the summer of 1918 to meet citizens from the county residing in Des Moines, the host of the occasion being the Reverend Isaac Cassell, one of the war work secretaries of the Congregational Church, formerly a minister at Elkader.[284]

Among the theater parties the one at the Orpheum on Christmas eve, 1918, was the outstanding event. The complimented guests were overseas soldiers stationed at Fort Des Moines. Under the direction of the War Camp Community Service, the entire house was bought out by the Elks Lodge, Younker Brothers, and the Harris Emery Company, and every soldier at Fort Des Moines was invited to attend the performance. Automobiles contributed by interested citizens and special street cars chartered by Homer Miller and the C. C. Taft Company conveyed twelve hundred soldiers to the theater. In the course of the evening chocolates contributed by Davidson Brothers were passed through the audience in baskets, the number that each obtained being limited only by the size of his hands.[285]

The War Recreation Board in the fall of 1917 arranged to pay the admission fee of every soldier who desired to attend football games played at the Drake Stadium. The same privilege was extended to all who wished to see the

Drake Relay Meet the following spring. During the summer of 1919 all soldiers who desired to participate in the amusements at Riverview Park needed only to apply to the representative of the War Camp Community Service at the Fort Des Moines Waiting Room for passes that would give them entrance to all the features of the park.[286]

A not inconsiderable number of army auxiliaries were unreached by all the activities that have been mentioned. Nurses from the Base Hospital at Camp Dodge and the Reconstruction Hospital at Fort Des Moines also had their days off when they sought the neighboring city. Organized entertainment of these young women was slow in developing. In the early fall of 1918, however, a series of parties was given for them by the Girls' Volunteer Aid, and in the spring of 1919 the War Camp Community Service conducted regular Friday afternoon entertainments at the rooms of the Girls' Community Service League where programs were presented and refreshments served.[287]

Just as in the camp the welfare organizations had to extend their activities beyond the men in uniform to provide for women visitors who unacquainted with cantonment life wandered aimlessly about in search of the soldier whom they were seeking, so the community was compelled

to recognize its duty towards the many who passed through the city en route to the camp or who came there to make a home near the husband, son, or brother. The Hostess House, conducted by the Young Women's Christian Association, solved the problem in the camp. In the city many organizations joined hands to meet the situation.

Information was the pressing need of the many hundreds who every day arrived at the passenger stations. Sometimes the visitors were in utter ignorance as to the location of their friends. "I thought if I should walk uptown I would meet them on the street", explained one girl who was hopelessly lost upon her arrival. Fortunately for her the Travellers' Aid was on hand to assist in securing the necessary information. The work of the Travellers' Aid, which in the course of a year aided 16,000 women and girl passengers, was one form of the war activities of the Young Women's Christian Association. If, perchance, the quest was unsuccessful and no other accommodations were available, temporary lodging was possible at the building of the local association. Four hundred such transients were provided for during the period of the influenza epidemic.[288]

The War Camp Community Service main-

tained an information booth at the corner of Sixth and Locust Streets where members of the Camp Mothers organization were continually present to give information and boy scouts ready to assist in the many tasks in which they were most capable. One of the committees of the original War Recreation Board was that on Home and Hospitality, which was directed to list boarding places, rooming houses, and homes willing to entertain the women and girls drawn to the city. In the fall of 1917 Mrs. Walter Irish was appointed city hostess to organize this form of service. Offices were opened in connection with the War Recreation Board where rooms available for week-end use or for light housekeeping were kept on file. In December it was estimated that more than a thousand soldiers had brought their wives, and in many cases children, to Des Moines; and every week about fifty officers' families were being assisted in obtaining flats or homes. In addition to these comparatively permanent residents, a large number of persons desiring temporary lodgings for the week-end consulted the files, the offices being kept open every Saturday and Sunday night until twelve o'clock in order that visitors who had remained late at the camp might not be unprovided for.[289]

To make Des Moines "home" for the women

who remained in the vicinity was a responsibility assumed by the clubs of the city. The hospitality of Hoyt Sherman Place was extended to all soldiers' wives at the regular meeting of the City Federation on the last Tuesday of every month. For the wives of the officers special functions were arranged. A reception in their honor was held in October, 1917, as a means of acquainting them with the women of the city. Later, the army women themselves became the hostesses, on the first Monday of every month entertaining informally the new additions to the colony. Naturally, the relatives of the officers constituted the most important addition to the social life of the city.[290]

Unless he had some form of income aside from his army pay, the private would be unable to support his family in the city. Many of the women were "war brides" and willing to maintain themselves if opportunity for work presented itself. The cantonment brought to Des Moines a renewed business activity and in the need for additional employees many of the wives were utilized. Indeed, some companies made it a policy to fill their vacancies with such women only. Another form of employment was as domestics in the homes of the city. Many officers' families desired such help and in the spring of 1918 the call was so great that the

War Recreation Board informed soldiers of this opportunity of making it possible for them to have their loved ones near them. Other fields of service, however, were over-crowded, and in the summer of 1918 a warning was issued: two thousand school teachers had applied for positions in Des Moines in the course of a few weeks and even expert stenographers were forced to go without employment.[291]

For these people the cost of living was a great increase over what had obtained in the home town or the country district. Thus, it was not long before they raised the cry of profiteering which was taken up by the soldiers. Shortly after the opening of the cantonment such reports were so rife that the War Recreation Board undertook an investigation, as a result of which six hundred placards were printed and posted at the military stations stating:

To the officers and men of Camp Dodge and Fort Des Moines: Des Moines is anxious that your temporary stay in the city shall be mutually pleasant and to that end proposes to do everything possible for you.

The reputable business men of the city are ready to co-operate with you in every respect. To this end we ask that you file with the undersigned any complaints you may have especially as to misrepresentation or overcharge.

Complaint should be in writing and must contain

full details. Thoro investigation and adjustment will be made.

Address communications to either B. J. Kauffman, chairman, Bankers' Trust Company, or J. M. Bowie, adjuster, 807 Fleming Building.[292]

In the following fall agitation of the matter was renewed when *The Camp Dodger* stated editorially that "there is no statement more frequently or vehemently made by Hunhuskers than this: 'The business men of Des Moines are robbers and rank profiteers!' It is an accusation to be heard hundreds of times a day — in the barracks, at mess, on the company streets, in the city — wherever soldiers are congregated together men who have been in camp longest are the most bitter in their complaints, but new men are quick to take up the tirade." Visitors to the city were also reported to carry home with them the same impression — a condition which could only be remedied if the merchants of the city, the War Camp Community Service, and the military authorities would coöperate in tracing down the complaints.[293] The response to this newspaper declaration was immediate. The Retail Merchants' Bureau of the Chamber of Commerce arranged that all reputable merchants would display a "Square Deal" card announcing that they were coöperating with the War Camp Community Service in giving fair

treatment and courteous service. A regulation committee on which two camp officers were given seats was appointed to probe all charges which soldiers reported through their organization commanders. Members of the Retail Merchants' Bureau found guilty of the charges would promptly incur the penalties imposed by the organization for the violation of its rules.[294]

Almost immediately after these plans had been made, quarantine was put upon the camp. Thereafter followed the armistice and the days of demobilization with the result that a complete experiment of the effectiveness of the system was impossible. But wherever there are soldiers there are complaints, and in the spring of 1919 when the military police conducted an investigation they found many cases not only of over-charging but of unsanitary conditions in barber shops and of imposition upon the less sophisticated. All of these charges were turned over to the Retail Merchants' Bureau for action, the military having no authority to proceed with the adjustment of prices. But in the final judgment of conditions there must be considered the general rise in prices in the entire country (a fact of which the soldier was often unmindful), the neglect on the part of the soldier in making use of the established procedure for investigation, and his tendency to

confuse established reputable merchants with many of the new arrivals whose only object was to prey upon the unwary.[295]

Des Moines, in common with other cantonment cities, became the Mecca of all who saw in the soldiers a source of profit. Thus, its problem was more than the education of its citizens in the needs of community service. Active measures must be taken to combat the baneful influence of the undesirable elements. Stern warnings were issued by the War Department that if any cantonment city failed to keep itself free from vice there would be no hesitation in moving the camp. The methods by which Des Moines kept itself morally clean are certainly factors which contributed to the welfare of soldiers. The city, county, and State government together with officials of the Department of War and the Department of Justice, however, were the active agents in suppressing drunkenness and immorality. Only incidentally were the welfare associations engaged in this form of activity. In fostering healthy amusements, all were instrumental in prevention, and a Girls' Protective Home managed by Captain Ruth Stillwell of the Salvation Army provided a home for a score of young women who were most in need of aid.[296]

The armistice did not put an end to the work

in the camp community. Indeed, in the days of demobilization more leisure from military duties and less enthusiasm for the mastering of the arts of warfare created a situation in which unprecedented calls were made upon the citizens. The authorities at Camp Dodge appealed to the clubs of the city to continue their entertainments and to offset the influences which were becoming more dangerous, declaring that "the lowering of the morals of the civilians has become so marked as to have a bad effect upon the men in uniform". The response to this appeal was noteworthy. Societies, churches, clubs, and individuals were never more active than in the period from the armistice until the closing of the Army Club in November, 1919, marked the end of Des Moines' experience as a cantonment city.[297]

It was an endeavor which was appreciated by those who were the recipients of the services, though in the bewildering novelties of war there were probably few who thought to express their sentiments.[298] It was an accomplishment of which Des Moines may well be proud. Indeed, the entire State has cause for pride in the record of its capital city. For it was an example of Iowa's spirit of welfare work — but not the only instance. The less widely heralded activity in the many Iowa communities where smaller

groups of soldiers were temporarily located indicates that there also the response would have been as magnificent had the opportunity been as great.

X

Welfare Work Throughout the State

There are ninety-nine counties in the State of Iowa. Within one of these during the war were located Fort Des Moines and Camp Dodge in addition to Des Moines, the State capital. Because here was centered the military effort of several States of the Upper Mississippi Valley, the greatest example of organized service for soldiers' welfare not only in Iowa but in the neighboring States as well was exhibited in this community. Emphasis upon this endeavor does not mean that the neighboring States were without their welfare work, nor does it indicate that the other ninety-eight counties of Iowa failed in a similar contribution.

Indeed, these local features of welfare work possess an importance greater than meagre statistics and brief sketches reveal. Many took place in the early days of the struggle before such activities were standardized and hence indicate the spontaneous nature of the citizens' response. Guardsmen encamped on local grounds awaiting mustering into Federal service were served chicken dinners by their

friends not because it had become the usual thing, but because some patriotic instinct had told them that it was the proper thing to do. Soldiers thus favored in their home community departed for concentration camps with a keen memory of such service and took with them an expectation of similar treatment in their new surroundings. The knowledge of this hope acted as a spur to cantonment cities to contribute their best. In the local communities this initial introduction to war work abruptly forced upon them acted as a stimulus to all other forms of patriotic endeavors; and when the sons and brothers were no longer within reach, the challenge of the wider field was the more wholeheartedly responded to. Calls arose on every side, and of these the important appeal for funds with which to finance the national societies engaged in welfare work was materially aided by the experience which many a town and city had had with the problem of soldiers' comfort.

In January, February, and March, 1917, the Iowa National Guard was returned from the Mexican Border, and by March 23rd all were out of active service. Two days later, however, a proclamation by the President called a part of the militia of each State to duty. Entrance into the World War was imminent and the Fed-

eral forces were deemed insufficient to cope with the "necessity of affording a more perfect protection against possible interference with postal, commercial and military channels and instrumentalities of the United States". The First Infantry of the Iowa National Guard was chosen and was assigned the task of guarding bridges, government property, and certain manufacturing plants in Iowa, Missouri, and Illinois. With the declaration of a state of war other units were summoned to be mustered into the ranks of the Regular Army, and by July 15, 1917, all the organizations had been called. While engaged in the protection of property or while awaiting at the home armory or camp orders to proceed to the designated point of mobilization, these Iowa soldiers became the object of solicitous concern in many scattered localities.[299]

The successful relations of the Young Men's Christian Association with troops on the Mexican Border were fresh in the minds of secretaries about the State and it was only natural that upon the mobilization of soldiers each local organization turned its attention to a consideration of what it might contribute to the men so near its doors. In most cases to deal with the problem of creating social life was unnecessary. The guardsmen were surrounded by

the friends of a life-time and every period of leisure long enough to make possible a trip away from camp was crowded with visits with their acquaintances. They were, however, in need of certain physical comforts. Their camps were hastily constructed and being built without any idea of permanency lacked features which previous experience had accustomed them to regard as necessities. Hence city associations extended to the militiamen all the privileges of membership: use of the social and club rooms, games, and literature, and above all the shower baths and swimming pools. This invitation was delivered in person by Secretary W. H. Wing to Captain Rew of Company C encamped at Clinton; while at Fort Dodge, President L. W. Wheeler of the Association stopped a number of them on their way to their posts at the Great Western bridge and informed them of the welcome they would receive.[300]

In some places, where the strength of the Association made it possible or where the location of the soldiers was at such a distance as to render an offer of the building facilities a useless courtesy, quarters were opened in the camp itself. At Oskaloosa a branch was maintained at Camp Allen, the home of Company H, offering facilities for reading and writing. The Clinton organization donated a piano, victrola,

chairs, tables, and especially printed paper for correspondence. The Sioux City staff was depleted by sending Ralph Ross, house secretary, to take charge of a social center which was opened in the agricultural building at the Fair Grounds where local militiamen were encamped. Furnishings for this room were secured from the equipment of the city building. One of the most important aspects of this service in these and other Iowa cities was that it was financed by the local society — not by the War Work Council. It was a community contribution inspired by a devotion to duty common to all corners of the State.[301]

This devotion expressed itself through other organizations. Members of the ambulance company who camped on the grounds of the Dairy Cattle Congress at Waterloo were recipients of many articles that contributed to their comfort. There was difficulty in obtaining the necessary supplies, a lack which was filled only when citizens had contributed needed bedding and the First Presbyterian Church had donated the use of its dishes. Baseball suits were loaned by the Citizen's Gas and Electric Company, a piano and a barber's chair were presented by friends, and football equipment was donated by the Iowa State Teachers College, many "ex-stars" being enrolled on the roster of the company.[302]

Members of Company K stationed at Fort Madison were given all the lumber they needed to make their tents comfortable by T. T. Hitch, and the Fort Madison Electric Company wired all the tents and donated the use of the bulbs and current. Company C, composed of men from Cedar Rapids doing guard duty at Clinton, were provided with a shower bath by the railroad company whose tracks were not far distant.[303]

The activities which were carried on among the militiamen were a counterpart on a smaller scale of the features that were to be so highly developed at Camp Dodge. At Sioux City where the Association detailed a secretary to give his entire time to the soldiers, a complete and systematic program was planned: Monday, Wednesday, and Saturday nights were featured by some sort of entertainment; Tuesday night was given over to athletics, boxing, and wrestling; Thursday night was devoted to "fellowship", informal "sings" being used to draw the soldiers together; Friday night a moving picture exhibition was provided; and a religious service was conducted every Sunday morning.[304]

In most places, however, the program was more spasmodic. The union Sunday evening service of the Oskaloosa churches was on August 5, 1917, held at Camp Allen, at which

time the well-known khaki-bound *New Testaments* were presented to the soldiers in the name of the Young Men's Christian Association. A little more than a week later Oskaloosa citizens were again invited to the camp, this time to witness a "stunt show" followed by a dance. Sunday, July 29th, was a memorable occasion for the troops encamped at Fort Madison. Many of them were from Washington (Iowa) and the rumors that a transfer to a camp more distant from home would soon take place led to plans being made for a great picnic with the "home folks". A special train was run on the Chicago, Burlington and Quincy, leaving Washington at 7:30 A. M. and returning at 10 P. M. Five hundred visitors including a band were transported to the camp by train and automobile. Each family brought with it well-filled baskets — so well-filled that they provided dinner and supper for the multitude and left in the company ice-box delicacies that were not included in any army fare. The afternoon was spent in social visiting and in watching an exhibition drill put on for the occasion.[305]

The great fondness of soldiers for "eats" illustrated on this occasion was early recognized by women in the vicinity of the militia camps. The Priscilla Society of the Grace Methodist Episcopal Church at Sioux City dis-

tributed fifty cakes on Saturday evening, July 14th, as a contribution to the soldiers' Sunday mess. The Woman's Cristian Temperance Union of Fort Madison presented a pie to each member of Company K on May 30th. Unknown to this group the Daughters of the American Revolution had also been planning a pie shower which took place on the following evening and was as cordially received as its predecessor. A similar repetition of contributions took place at Oskaloosa. Almost a hundred and fifty "great, fat, juicy, home talent pies" collected by the women of the city were served by eight of the donors, who in turn were treated to the best in camp. The following evening the Women's Christian Temperance Union of the county brought out as their gift pies, cakes, and ice-cold lemonade.[306]

A thousand doughnuts were the gift of the Daughters of the American Revolution of Sioux City to their soldier neighbors. The Women's Relief Corps of Oskaloosa undertook the responsibility of collecting donations for a chicken dinner. Thirty-two fat chickens, four dozen fresh eggs, and half a sack of flour to be transformed into noodle soup were presented to the hundred and fifty-three men at Camp Allen. The ambulance company at Waterloo received thirty choice fowls from friends at

Hudson for Sunday dinner, to which a local ice-cream company added a ten gallon packer of ice cream and the Westminster Presbyterian Church three bushels of cookies and cakes.[307]

Nor were these gifts given merely because in most cases they were donated to men from the community. Strangers were as royally treated. A member of Company C of Cedar Rapids which was stationed at Clinton wrote to his home paper that the citizens of Clinton "spare no pains to see that we have the comforts of home as near as possible under the existing conditions. Any number of societies, churches, and lodges have brought well filled baskets for extra treats for the men." These same soldiers were entertained at a patriotic party by the Young Women's Christian Association of Clinton on June first. Members of Company K stationed at Fort Madison were also strangers in the city, but this did not prevent the local chapter of the Moose lodge from opening the club rooms for a smoker and social session in their honor. The sight of the khaki and the flag was enough to arouse a concerted effort even in the rural districts. Battery A left its camp at Clinton for a five day road march. De Witt, Grand Mound, and Calamus were along the route and at each of these places meals or at least sandwiches, coffee, and cake

were offered, two chicken dinners being presented on the same day. At Calamus where the battery remained in camp for two days they were the guests of honor at a dancing party given at the town hall.[308]

Such incidents might be cited almost without number. Wherever men were gathered together in military service an effort was made to favor them with some courtesy, not with the thought that changed plans, homesickness, or veritable hardships could be repaid with a certain number of ounces of pie or cake, but with the knowledge that only appreciation of their services would mitigate present discomforts and the thought of sacrifices so possible in the future. The same spirit prompted the patriotic gatherings which took place in every city and in almost every township of the State to extend a royal "send-off" to the successive groups of selected men who departed from home to undertake the career of a raw recruit. Who spoke on that occasion, when staid business men indulged in unusual bursts of oratory and hard-headed men of affairs, whose practicality had been their pride, were themselves surprised to hear the sentiments of idealism that flowed so readily from their lips, what number of gray-haired veterans of former wars or lusty boy-scouts marched to the depot accompanied by fife and

drum to raise the farewell cheer left ringing in their ears, what surprises of delicacies the bustling members of the Women's Relief Corps or the Daughters of the American Revolution slipped into their hands at the last moment is a part and a very important part of the story of the local historian. It is enough for the student of the wider field to realize that in no quarter of the State did they fail.

In some communities work of a more permanent nature had to be provided for. At the State University of Iowa at Iowa City and at the Iowa State College at Ames where special equipment was available, schools were opened for the training of soldiers detailed to branches of service where mechanical skill was necessary. The former opened early in the summer of 1918. Since there was no city Association to assume supervision of welfare activities, the responsibility devolved upon individuals and societies. But the mechanics did not suffer from lack of attention. The Elks, Knights of Columbus, Odd Fellows, and Masons were on occasions hosts at receptions, programs, and smokers. A series of parties was held at the churches where opportunity was afforded of meeting the young people of the city. Forty members of the Commercial Club placed their

cars at the disposal of the soldiers, and a hundred and sixty of the men were given a trip to the Amana villages where dinner was served in a pine grove followed by a patriotic program of speeches and athletics.[309]

A larger number of soldiers was stationed at Ames. Here the similar features of community service were in evidence, and a fraternity house convenient to the campus was fitted up by the Iowa State Council of the Knights of Columbus assisted by the local council to serve as a club house. Secretary M. Faber of Camp Dodge was selected to serve in a similar capacity in this place, and the usual program of recreative and social activities was maintained so far as the changed circumstances of the college location would allow.[310]

At Des Moines College, located in the suburb of Highland Park, several companies of mechanics were also organized. For them the college Association provided the necessary facilities on the campus, while the community work was undertaken by the War Camp Community Service of the city already firmly established for the benefit of Camp Dodge and Fort Des Moines soldiers.[311]

The experiences in these localities was a fitting introduction to a type of work in which the organizations were called upon to engage

during the fall of 1918. Officers for the National Army had been drawn very largely from college graduates and under graduates, but the impending exhaustion of this source was very apparent in the summer of 1918. To make possible the continuation of the college supply, contracts were entered into with five hundred and twenty-seven institutions of learning wherein it was agreed that their equipment and teaching forces should be placed at the disposal of the War Department in return for which the government undertook the support of the enrolled students and their instruction in military matters. Not many days of this combination had passed before it became apparent that the military features were to predominate and the formation of these units of the Students Army Training Corps became tantamount to the establishment of a score or more military posts in Iowa.[312]

The Young Men's Christian Association with its nation-wide organization made immediate preparations to be ready for this new task. Though the induction of the corps did not take place until October 1st, H. M. Le Sourd arrived at Iowa City in the middle of September to assume supervision of the activities at the State University of Iowa. A former Unitarian Church building convenient to the campus was

secured as a "hut" and was altered so that desk service, facilities for reading and writing, and accommodations for entertainments were possible. At Ames, in addition to the use made of the college Association building a regulation army style hut was constructed which also included the post canteen.[313] At other institutions in the State enrollment did not warrant the provision of such pretentious facilities. Severance Hall at Dubuque College was converted into a barracks and the parlors of the dormitory were set aside for the Association's use. The bare necessities of equipment were provided by the War Work Council but they did not offer the comforts which the young ladies of the college thought were due their warrior fellow-students, and to fill the need the Young Women's Christian Association chose twenty of its members to conduct a tag day upon the city streets. More than three thousand tags were sold and with the proceeds victrola records, current magazines, and furnishings that would add to the home atmosphere of the rooms were purchased. At Cornell College and Coe College as well as other institutions use was made of the facilities of the existing college Young Men's Christian Association or rooms more convenient of access were provided. The detailing of a man to give his entire time to the

work was impossible at those places where the enrollment did not number more than one or two hundred, but arrangements were made whereby students experienced in this form of service or faculty members who could find the opportunity in the unusual press of duties were secured to give part of their time to the supervision of the Association work.[314]

The work of the other organizations among the students did not have sufficient time to unfold itself. When the Association building was opened at the State University it was planned that all other societies that desired might have offices in the same structure and use the social rooms for their functions. The Knights of Columbus from the start made preparations for the opening of a hut of their own, but worked in coöperation with the Association until available rooms half a block from the campus were fitted up and through the courtesy of local members of the order equipped with all facilities. All the organizations united in the use of the newly-constructed hut at Ames. At Luther College, Decorah, and Wartburg College, Waverly, the Lutheran Brotherhood opened centers to accommodate the students of that faith who predominated in those institutions.[315]

Service, however, was not limited to these societies. The communities responded to the

opportunity which came to them. When the students arrived at Iowa Wesleyan College their barracks were not ready and the homes of Mt. Pleasant were opened for their accommodation. The unit at Parsons College was unable to secure a sufficient supply of beds and blankets from the government so the citizens of Fairfield furnished what equipment they could. Representatives of the War Camp Community Service organized a committee of five to plan the work in Iowa City, and under their auspices a series of Saturday evening dances was conducted at the Burkley Hotel.[316]

The novelty of the experiment, the ravages of the influenza epidemic, and the abrupt cessation of proposed development following the armistice combined to prevent the completion of a systematized plan for the Students' Army Training Corps. Welfare work with the student soldiers fared no better. Delay in obtaining supplies was a great hindrance. Not until Sunday, November 24th, did the formal opening of the Association hut at Iowa City take place. Secretaries who were directed to proceed to certain stations in some cases had their orders countermanded before reaching their posts, and the instructions from the War Work Council that their support would cease as soon as the demobilization of the local unit was completed

led officials to turn their thoughts to the process of closing their rooms almost before they were fully established.[317]

In the activities that they were enabled to conduct, the societies were governed by the nature of the military posts in which they were working. Educational and athletic facilities were provided by the colleges. Religious opportunities were offered by local churches. The welfare workers found their task in the supervision of social features, especially those of a "club house" nature. Desk service was emphasized and efforts were made to create a normal social life to offset the spirit of homesickness even more prevalent in these military stations than in the army cantonments where the soldiers were of a more mature age. The three months existence of the Students' Army Training Corps constitutes a rather tumultuous episode in the history of American colleges, and the welfare work could not escape entirely the complications that beset every other feature of that experience. From October 1, 1918, to January 1, 1919, the many college communities in Iowa had occasion to understand more clearly the practical problems of welfare work.[318]

In many States an important form of service in communities not contingent to army camps

was that in behalf of the many workers who provided the sinews of war. The Young Women's Christian Association, in addition to providing facilities for women in camp, had not forgotten the girls who had been drawn into the whirl of industry by the departure of men who had donned the uniform. The providing of wholesome recreation, the organization of girls' clubs, the construction of recreation buildings, the erection of emergency dormitories, and the supervision of housing conditions were activities that were carried on in cities where great numbers of women and girls were engaged in industrial work, and constitute as vital a part of welfare work as that which was done in the camps. That Iowa was without an example of these features is due to the primarily agricultural character of its industries.[319]

But in common with other States Iowa was the scene of a form of welfare work no less important. For some years the Young Women's Christian Association through a special commission had conducted series of lectures in colleges and universities on the problems of social morality. With the declaration of a state of war it was felt that the maintenance of national efficiency demanded an extension of this form of endeavor beyond institutions of learning. A committee on social morality was

appointed as part of the War Work Council. Under their direction lecturers were sent out, but there was found to be "a general sentiment in all parts of the country somewhat opposed to the introduction of the subject to groups of women and girls by an organization with a religious purpose." Consequently in March, 1918, the entire staff of lecturers was taken over by the Social Hygiene Division of the Commission on Training Camp Activities. In Iowa a survey of the State was made after which the cities chosen were visited by a supervising organizer who sought to enlist the aid of representative men and women. With their coöperation lectures were delivered to women's clubs, parent-teachers associations, girls' clubs, high schools, and all other possible groups. In this campaign a total of five hundred and fifty-one lectures were delivered in the State which were attended by 70,685. Among colleges and universities the matter was left in the hands of the Young Women's Christian Association who presented in Iowa forty-one lectures before audiences totalling 10,968.[320]

Somewhat similar in nature though broader in scope was the work of the Patriotic League, a group also fostered by the Young Women's Christian Association. To provide an outlet for the patriotic enthusiasm of the younger

girls — those of the grammar and high school age — was the object of the movement, this purpose being expressed in the pledge taken by each girl upon joining the League:

> I pledge to express my patriotism
>
> By doing better than ever before whatever work I have to do;
>
> By rendering whatever special service I can at this time to my community and country;
>
> By living up to the highest standards of character and honor and helping others to do the same.[321]

A successful impetus was given to the movement in Iowa when in the fall of 1917 the Iowa State Young Women's Christian Association High School Conference met at Ames. Pledge cards and buttons were distributed to the more than two hundred girls present, most of whom signed the card and attached the button and promised to take the lead in spreading the movement among their fellow students in the schools back home.[322] The Patriotic League was not a definite organization and the nature of the work undertaken was left largely to the discretion of the signer. But about a year later an organization known as The Girl Reserves was sponsored by the Young Women's Christian Association to direct certain definite lines of welfare and relief work in which girls from ten to eighteen could engage either as members

of the local Patriotic League or as independent groups.[323]

Just as the mobilization of Iowa soldiers had been the occasion for the growth of welfare work in many communities so the demobilization by sending the soldiers to their homes in all parts of the State offered an opportunity for its renewal. The city of Perry, only a few miles from Camp Dodge, had early experienced the problem of soldiers on its streets, and the Chamber of Commerce of the city opened a rest room for their use in the fall of 1917. Davenport which was the rendezvous of many of the soldier mechanics stationed at the Arsenal on Rock Island was also the scene of organized welfare work. The presence of invalid soldiers who were taking special treatment in the University Hospital created in Iowa City a situation which the War Camp Community Service stepped in to remedy. A downtown room was secured which when supplied with club room facilities became the center of such entertainment as the patients were able to participate in.[324]

But more than a dozen other Iowa towns in the months following the armistice found coming into their midst large groups of ex-soldiers, many of them out of employment and all rest-

less with the reaction from war. Accordingly, the War Camp Community Service displayed their now well-known insignia in these cities, but the nature of service was of necessity changed to cope with the new problem — the transformation of the soldier into a civilian. Coöperation with local commercial and industrial bodies in the securing of employment was the central feature of the new policy — one that is so different from the war activities, that its consideration comes more properly within the field of the historian of the reconstruction days in Iowa.[325]

XI

The Scope of Welfare Work

"These were just common ordinary things in the army, not worth putting in a book at all."[326] With such words a former Camp Dodge welfare worker closes a letter in which he recounts some of his experiences at the cantonment. Letter-writing and entertainments, French classes and athletic games were indeed everyday occurrences for the soldiers, but the very commonness which led these features to be considered merely as part of the day's program attaches to the whole a larger significance than isolated activities or spasmodic contributions could have commanded. That moving picture performances came with the same regularity as drill, that every day brought with it opportunities for recreation as well as service is the most important fact that can be included in a book on welfare work.

It was a complex life which was so suddenly created out on the Iowa prairie, a life in which welfare work could not claim any preference. Camp Dodge was a military establishment and all other features were compelled to take a place

secondary to the military activities. "We are here to learn how to kill", declared *The Camp Dodger* in one of its early issues. "There is nothing ladylike or dainty about it at all — it is brutal, serious business."[327] Preceding pages have detailed the variety of service offered in the welfare huts, but that does not mean that the soldier had merely to scan the bulletin board and choose which of the attractions of the evening he preferred to attend. First, he must thoroughly scan the lists of names on the company board to see whether he was included among the various details called for guard-duty, kitchen police, or one of the many other routine tasks which seemed to return with such rapid regularity. Many there were whom fate decreed ineligible to attend some of the most alluring attractions that passed through camp only once; but for the ordinary features the salvation of the situation lay in the fact that somewhere in camp recreation of every sort was always available. If moving pictures were not being shown at his brigade hut the night when a soldier was off duty and moving pictures he particularly craved were provided at a more distant building his need could be satisfied.

For welfare work itself was a complex affair. Religious and recreational, social and educational were not torn apart in camp in the man-

ner which it has been necessary to adopt in order to study each phase. Descriptions of different aspects have been given to illustrate the extent of those particular features. Statistics of a single day will illustrate the complexity of the privileges offered. One day in August, 1918, at the ten Association buildings and the three Association tents then in operation there occurred one stunt program, three band concerts, three religious meetings, three athletic programs, four moving picture exhibitions, two musical programs, one mass sing, one patriotic lecture, one dramatic performance, and twelve French classes. Stamps totalling $2017.44 and travellers' checks and express money orders valued at $8052.00 were sold. Attendance at programs numbered 27,230; and 25,000 sheets of paper and 10,000 envelopes were distributed. But these figures represent the daily contributions of only one of the welfare organizations.[328]

For those who are accustomed to base their judgment of success or failure upon a foundation of mathematics these figures present little reason for hesitation in decision. The maximum population of Camp Dodge during August was 55,257. Even if these statistics are the record of the day when the population curve of the camp reached its August apex they would indicate that every other man in camp was

present at programs presented by the Association alone. Facts such as these were readily understood by the people of Iowa. They were made use of in the United War Work Campaign and were instrumental in awakening the widespread, popular response which characterized the campaign.[329] But in this situation itself were the germs of future trouble. The more givers, the more there would be who would scrutinize the results of their gifts, and there was no one to whom the individual giver would turn for information but the returned soldier.

This individual soldier usually spoke freely without any intention of manifesting ingratitude or being guilty of injustice. When approached upon such a subject as welfare work he would tell what he remembered. But letters written on donated stationery were now forgotten; moving picture shows and concerts were now a confused mixture of plots and songs. What he recalled was the unusual and the unusual was most often a slight on the part of some worker or an action which in his state of mind the soldier interpreted as a slight. For towards the welfare worker the soldier could not but be prejudiced.

This prejudice was due in part to the attitude which the new recruit immediately adopted towards all civilians. Whether conscious of it or

not he often considered the welfare worker only as another brand of "slacker" who especially aggravated him because he was always present. Moreover, he often looked upon the secretary as one sent there for a purpose in disfavor with soldiers as a class. This purpose, they feared, was their moral regeneration and their suspicion was based on the arguments which they often heard made use of during the early appeals of the welfare organizations for funds. The work was necessary, declared the zealous campaigners, or the whole moral life of the soldiers and those with whom they associated would receive an irremediable injury. Whether true or not it could not but draw from them sarcastic comments. "Now if anything makes us boys feel good", wrote an Iowa soldier to his home paper, "it is to have the home people tell around how much we can drink, and how well we are learning to play a little game of draw poker and shoot craps."[330] In similar mood was the Sioux City sergeant who declared to a newspaper reporter: "It is a fine thing to respond to the call of your country and then after donning the uniform and going into the soldiers' life, to be called a moral degenerate and unfit for the society of women."[331] So long as the soldiers entertained this attitude towards welfare work, the societies were in dis-

favor, and though the organizations went into camp with the full support of the government they had to fight their way into the good will of the soldiers.

The progress of this struggle is well illustrated in the pages of *The Camp Dodger*. The apparent attitude of hostility at first manifested toward welfare work in general in the editorial columns was probably caused in part by the fact that in the wake of the legitimate organizations there followed a host of other groups whose purposes were not supported by the established societies, but which in general were classed with them. Thus, a determined effort was made in November, 1917, to thwart the popular "Smokes for Soldiers" movement on the ground of the soldiers' welfare, and in the following January there arose a movement to radically change the policy which was bringing Camp Dodge soldiers into social touch with Des Moines girls.[332] Such events were occasions for vehement comment by the cantonment organ of public opinion. Thus, it remarked that when "this obnoxious body of idlers pounces upon the army and proposes to help solve its problems, it is time to declare a halt";[333] and in a subsequent issue it declared: "The soldier is growing mighty tired of being 'looked after' . . . . It is time that someone expressed

the soldier's idea of all this for the benefit of these deluded persons who still cherish the belief that the moral fiber of a military man is a bit more susceptible to breaking down than that of any other sort of human being."[334]

Fortunately, however, a process of adaptation took place on both sides. Time taught the one group what should be offered, the other how it should be received. Minor regulations which caused more irritation than they could ever do good were rescinded. The first Association buildings were in use before entirely finished, and as the floor was covered with shavings and excelsior no smoking was permitted, a policy which was continued even after the original condition no longer existed. After three months time, however, the signs were removed and smoking was prohibited only during programs and meetings.[335] The real purpose of these societies gradually manifested itself and brought with it a gradual growth of appreciation -- a movement also reflected in the newspaper pages. The thousands of new men arriving in September, 1918, were urged to "accept the hospitality of the camp welfare organizations to the fullest extent"[336] and in a later issue, when commenting on the contributions which they made to camp life, in characteristic army language declared: "Say, are the Y. M.

C. A., K. C., and other war work organizations in the camp service institutions or not? You tell."[337] Their aid had become indispensable and the highest tribute to their contributions is contained in the suggestion found in one of the last numbers: "Every man, before leaving the cantonment, should make it his special duty to thank in person the representatives of these organizations."[338]

To secure the good will of the enlisted men was not the only necessary achievement. Though officers were instructed by the President "to render the fullest practicable assistance and co-operation",[339] what was deemed practicable depended much upon the attitude of the officer. Welfare workers were civilians within camp and as such occasionally irritated the general sense of military discipline. A group of secretaries playing volley ball in one of the huts after ten o'clock when all the rest of the camp was quiet, were severely reprimanded by a colonel who chanced to be passing by, and complaint was made that courtesies to the flag and in connection with retreat were disregarded.[340] Such neglect in conforming to cantonment customs was remedied by the orders of the welfare officials, but the original carelessness could easily put a precise military disciplinarian into a state of mind where he would

declare, as one contributor to the *Infantry Journal* wrote, that the welfare organizations "are working overtime to turn a perfectly good husky, built and geared for a scrap, into a Little Lord Fauntleroy preparing for an evening's entertainment in the nursery."[341]

That the first commander of Camp Dodge, Major General Plummer, was from the beginning a firm believer in their value was an inestimable boon to the welfare societies. "I will say again that entertainment makes better soldiers of the men", he declared in the early days. "There can not be too much of it. In over forty years of experience . . . . I have never seen so much time and thought, so much money and preparation to fit men for service."[342] How the coöperation of the other officers was secured is recounted by Mr. Dale who served as the first camp secretary of the Association. Though General Plummer thus early expressed his sentiments, the chief of staff "was not overly enthused over the Y M C A work, until he heard Sherwood Eddy speak on overseas work at the 'Y'. Next day he sent word to Mr. Dale that, 'this whole organization is behind the Y M C A for anything within reason. All you need to do is to ask for it. That will be the policy of this office.' After that, it was smooth sailing for the 'Y' in-so-far as military coöperation was concerned."[343]

A third possible source of opposition lay in the great mass of citizens. That welfare work should be conducted in a manner satisfactory to the opinions of all who contributed to its support was impossible, but a concerted criticism of welfare policies by civilians would have diverted part of the thought and attention of the organizations from the camp where all energies were needed. Such a situation did not develop, in part due to the vigilance of local war bodies who promptly stigmatized all unusually severe criticism "enemy propaganda" and in part due to the popular realization of the necessity of support of the principle of welfare work unmindful of varying opinions concerning details.

In spite of this steady growth in the estimation of soldiers and men at Camp Dodge the last few months of work were carried on under the disadvantage of the backwash of the criticism of overseas activities. To enter into a discussion of the causes of this reaction from popular approval is a task that must be left to the historian of the Iowa soldiers in France. But here cognizance must be taken of the fact that this criticism did influence the success of the final efforts at Camp Dodge and did materially change the attitude of many of the men who had not been beyond the influence of the

Camp Dodge organizations. Returned home, the report which they would have made was influenced by the general trend of newspaper comment and there was hesitation in extending commendation when all around were the wearers of the gold service stripes to remark significantly: "But you weren't in France!"[344]

Accordingly, incidents of life at Camp Dodge which otherwise would have been forgotten were dragged forth and when once the general attitude towards welfare work was changed it was easy enough for even the conscientious soldier to forget the deeper significance of the welfare movement and instead of looking upon it as a whole, instead of judging it in the light of conditions in former wars, instead of seeing in it any expression of national idealism, to recall isolated incidents of neglect or incompetency. To them was added that class, fortunately smaller in numbers, who under any conditions would have judged the system merely upon what they could get from it. They scoffed at any reference to the "Heart of America". They wanted the cigarettes.

Two incidents related by men who served with the welfare organizations at Camp Dodge illustrate the nature of many of these criticisms. Automobile drivers of Des Moines and vicinity were urged to extend the hospitality of

their cars to pedestrian soldiers by inviting them to "hop in".[345] How this reacted upon the Association who possessed trucks to transfer their supplies, is told by one whose task it often was to operate one of the machines:

All the soldiers got the habit of hailing all passing cars, whether full or empty, for rides. We drivers always had lots of trouble with them. The only thing we could do was to pass them up without looking at them consequently leaving a bad impression but if we gave one fellow a ride we could not refuse the next and soon we would be running a taxi. The Y. M. C. A. could not afford to have their cars continually loaded down with unnecessary loads, as they had enough to do other ways. Then again we were nearly always in a hurry and could not stop to pick up and let out. Quite often we would have one or two lady entertainers in the car, not enough for a full load, but we could not very well pile in a lot of soldiers with them. And so it went. Every time we passed up a soldier who asked for a ride it made him sore. They seemed to think that because the Y was there to serve them we ought to give them transportation when they asked it; and if we refused, then they knocked the "Y". We did give lots and lots of them rides, all we could, but at that it was only a mighty small percentage of those who asked it.[346]

Another incident is the sequel of the "Cooky Drive" described in the chapter on the transfer to government supervision. The Association,

it will be recalled, assisted in the distribution of the contributions of cookies which came to camp in such overwhelming numbers that the Jewish Welfare Board, its original sponsor, could not cope with the situation alone. Mr. Bozenhard who devoted his weekly "day off" to this task writes:

Two days later the "Y" received a scathing letter from some elderly lady of Des Moines, who said that her grandson, a soldier there, and for whom she especially had baked the best cookies she could, had not received a single cooky, and she didn't see what the Y M C A meant by getting people to make cookies for the soldiers and then not give the soldiers the cookies.

It was evident that she thought the "Y" took the cookies, but, coming as it did at the time when overseas criticisms were numerous, the "Y" secretaries thought that as a criticism of the "Y" it took the cake. At any rate it enabled some of the secretaries who had not been over seas to understand how stories start and how organizations that do big work get blamed for not doing things perfectly when they would not have been done at all if it hadn't been for their help. It was a miniature local application of the canteen situation. The "Y" had done a piece of service that was obviously needed when no one else was there to do it, even if it was not a service of the "Y's" own planning, and those who did not benefit from the service as they had expected to, blamed the "Y" for the fall down.[347]

Criticisms of policy being based not upon single events into which many varying circumstances enter but upon the service as a whole are more legitimate. How far they are correct each may judge in the light of the activities detailed in the preceding pages. It is argued that the welfare societies "failed to reach the core of the problem — the provision of an opportunity for initiative and self-expression — and that at the very best they have reached but a small portion of the men." Many things, it is admitted, they have provided, but they failed "to give the soldier something of the meaning of the things involved in a spiritual way in America's entrance into the war". Moreover, their "lack of imagination and their helpless and antiquated attitude as to what constitutes the essentials of moral activity under these conditions is pathetic."[348]

Again it was rumored about that many of the officers at Camp Dodge thought that the soldiers were being "over-mothered". When this criticism was brought to the attention of women of the vicinity they commented on the difficulty of performing their service in a place where human nature of every variety presented itself. Some of the men needed "mothering" and appreciated it. Others did not; and in answer to the charge, cases were pointed out where

homesickness had been speedily and effectively cured through their ministration.[349] Somewhat similar in nature was the accusation that there can be too much even of welfare work. The circular authorizing the assumption of these activities by the military expressed this opinion when it stated: "Realizing that an excessive amount of free entertainment, gifts, etc., may have a demoralizing effect on the enlisted personnel, it is suggested that not more than one entertainment be allowed each week".[350]

That the relations between the various organizations remained cordial throughout was an inestimable factor in the successful accomplishment of their common task. Had strife of such a pernicious nature arisen as to force itself upon public attention the moral effect of this solidarity of front would have been greatly impaired. Though spared such a division no amount of coöperation could obliterate organization lines entirely. Each society had a future that had to be considered; and though unconscious of it, each could not but impress upon soldiers the fact that *their* society was doing the giving. Mr. Fosdick expresses the official view of the matter when he states: "To see the representatives of these different agencies vying with each other in an attempt to make a last good impression upon the returning

troops, bringing prominently into the foreground their respective emblems and insignia, is to despair of the whole system of social work in the war."[351]

When such official judgment on the conduct of welfare work was expressed, the transfer from private agencies to government control on November 1, 1919, is not to be marvelled at. But this action does not constitute a sweeping condemnation of the societies' activities. On the contrary, it is rather an indication of their success. The principle of welfare work has been firmly established. That the country owes more to its soldiers than food, clothing, and ammunition is now recognized by the Army itself — an obligation that was demonstrated by the efforts put forth by civilians. One may realize that the policies of church or school are not entirely successful, and still hail the day when they became established in the social life of the world as a day of triumph. Even if some one should prove that the course of welfare work is marked by numerous failures, its present position proves that every Iowa dollar given in the welfare campaigns helped further a successful cause. All future wars in which the fighters of the nation engage will profit from the social experiments of the World War.

"But there will be no more wars!" So the

optimist speaks. There are others who shake their heads and, while remarking that human nature has not changed, comment on those prophets of a decade ago who proved the impossibility of war by the havoc it would wreak on international commerce and by the new spirit manifested in the world-wide movement for universal peace. The closing months of 1914 were, indeed, dark days for those who by promoting orations and essays, by organizing associations and societies, and by the preaching of new ideals of nationalism had labored for the cause of the brotherhood of nations. All, then, had been in vain! It had not been in vain. The universal support accorded the movement for soldiers' welfare can not be attributed to the promptings of those in authority alone. A spirit manifested in even the most remote sections of the country was not born in a day. Its roots lie far in the past, in that relentless battle not only against war but its allies as well. If war must come it must come alone, stripped of those evil companions — moral and intellectual waste, physical degeneration, and spiritual death. Welfare work bears a direct relation to the movement for world peace.

From war and rumors of war the peaceful prairies of Iowa were far distant. While diplomats and shrewd captains of industry were

silently spinning the web that was to entangle the world in a hopeless confusion of arms, the pioneers were clearing the forest or breaking the sod, and in the community of feeling born in their common struggle with nature they were finding in "house-raisings", "husking bees", and numerous other voluntary associations an expression of their conviction that all must assist all that each might succeed. But in time there came prosperity and the former neighborly coöperation was almost forgotten until a great war again brought to them a common enemy. Again the spirit of the pioneer — the sense of mutual obligation for the well-being of their fellow-workers — was revived, and no rural township was too remote to be without its voluntary contribution to the welfare of those who in more active service than they championed the nation's cause. The war is over. It is for us to say whether this reawakened pioneer spirit shall still survive.[352]

During the next few decades it is probable that Iowa will witness a remarkable transformation within its borders. More and more its interests will turn from the agricultural to the industrial. Its towns will become cities, its cities will become more complex. Problems of wholesome recreation, of social well-being, of thorough education, of physical development, of

religious coöperation must be anticipated or the energies of the people will be dissipated in the struggle with poverty, ignorance, and vice that are the burden of older industrial centers. Under the spur of patriotic impulse one such situation has been met. Iowa's record of welfare work during the World War is a challenge to scientific and enthusiastic community service in the future.

NOTES AND REFERENCES

NOTES AND REFERENCES

CHAPTER I

[1] The size of the army of the United States in November, 1918, was 3,665,000.— *The American Year Book,* 1918, p. 330.

[2] For Secretary Baker's estimate of the object of welfare work see the *Annual Report of the Secretary of War,* 1917, pp. 35, 36; Baker's *Frontiers of Freedom,* pp. 94, 95, where the expression "invisible armor" is applied.

[3] The nature and extent of welfare work on the Mexican Border is described in Hansen's *Welfare Campaigns in Iowa,* pp. 17–24. The quotation is from Fosdick's *The War and Navy Departments Commissions on Training Camp Activities* in *The Annals of the American Academy of Political and Social Science,* Vol. LXXIX, p. 130.

[4] *Annual Report of the Secretary of War,* 1916, pp. 16, 17.

[5] *United States Statutes at Large,* Vol. XL, p. 83.

[6] *Annual Report of the Secretary of War,* 1917, p. 37. The Navy Department Commission on Training Camp Activities was appointed later and was also put under the chairmanship of Mr. Fosdick.— Allen and Fosdick's *Keeping our Fighters Fit,* p. 7.

[7] Mott's *The War Work of the Young Men's Christian Associations of the United States* in *The Annals of the American Academy of Political and Social Science,* Vol. LXXIX, pp. 204, 205.

[8] For an account of welfare work among troops in the Civil War and the Spanish-American War see Hansen's *Welfare Campaigns in Iowa,* pp. 4–9, 11–14.

[9] *Report of the Adjutant General of Iowa,* 1917–1918, pp. 11, 38.

[10] Hansen's *Historical Statement of Camp Dodge* (in manuscript). This sketch was prepared by Fred M. Hansen, Camp Secretary of the Y. M. C. A. from December 21, 1917, to July 10, 1919, for the War Historical Bureau of the Young Men's Christian Association. A copy of the sketch was presented to the writer by Sidney Morse, Associate Secretary of the Bureau.

[11] *The Camp Dodger,* September 21, October 5, 1917.

[12] Dale's *Historical Sketch of Y. M. C. A. Work at Camp Dodge* (in manuscript). This sketch was prepared by Arthur B. Dale, Camp Secretary of the Y. M. C. A. from August to December, 1917, for the War Historical Bureau of the Young Men's Christian Association. A copy of the sketch was presented to the writer by Sidney Morse, Associate Secretary of the Bureau.

[13] The following is the catalogue of the Y. M. C. A. building equipment at Camp Dodge:

No. 88 Small F type completed September, 1918.
No. 89 E type completed October, 1918.
No. 90 E type completed September, 1917.
No. 91 E type completed September, 1917.
No. 92 E type completed October, 1917.
No. 93 E type completed October, 1917.
No. 94 E type completed November, 1917.
No. 95 E type completed November, 1917.
No. 96 E type completed November, 1917.
No. 97 E type completed November, 1917.
No. 98 E type completed July, 1918.
No. 99 E type completed April, 1918.
Auditorium completed December, 1917.
Headquarters completed October, 1917.

— Hansen's *Historical Statement of Camp Dodge* (in manuscript). For a description of the two types of buildings see *The Camp Dodger,* September 21, 1917, May 24, 1918.

[14] *The Camp Dodger,* September 21, 1917, July 12, 1918.

[15] *The Camp Dodger,* December 14, 1917, June 14, 1918.

[16] *The Camp Dodger,* July 26, 1918; Hansen's *Historical Statement of Camp Dodge* (in manuscript).

[17] *The Camp Dodger,* May 24, 1918; *The Des Moines Capital,* May 26, 1918.

[18] *The Camp Dodger,* July 12, August 2, 16, 1918; *The Des Moines Capital,* July 12, 13, 1918. The methods by which the work of the Young Men's Christian Association was financed are told in Hansen's *Welfare Campaigns in Iowa,* pp. 26–63.

[19] Hansen's *Historical Statement of Camp Dodge* (in manuscript).

[20] Hansen's *Welfare Campaigns in Iowa,* p. 68. For the Mexican Border work of the Knights of Columbus see Egan and Kennedy's *The Knights of Columbus in Peace and War,* Vol. I, pp. 201–210.

[21] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript). This sketch was prepared by Joseph Yanner, K. C. Secretary at the camp from July 1 to November 1, 1919, and printed in *The Western World,* a Catholic newspaper published at Des Moines. A corrected copy of this sketch was presented the writer by Mr. Yanner. For the difficulties encountered in the process of construction see *The Caravel,* Vol. III, No. 9, p. 1. *The Caravel* is the official organ of the Knights of Columbus of Iowa.

[22] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *The Caravel,* Vol. III, No. 11, p. 2.

[23] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *The Caravel,* Vol. IV, No. 9, p. 5, No. 11, p. 3.

[24] *The Caravel,* Vol. III, No. 11, p. 2; Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manu-

script). The methods by which funds to finance this work were raised are told in Hansen's *Welfare Campaigns in Iowa,* pp. 64–79.

[25] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *The Camp Dodger,* October 5, December 21, 1917.

[26] *Annual Report of the Secretary of War,* 1917, p. 36.

[27] *Official U. S. Bulletin,* October 31, 1918.

[28] The plans of these fraternal orders may be found in *The Des Moines Capital,* November 1, 1917. The account of the final outcome is based upon a letter from Newton R. Parvin, Secretary and Librarian of the Iowa Masonic Library, dated Cedar Rapids, August 2, 1920, and a letter from Jesse A. West, Grand Master of Masons in Iowa, dated Des Moines, August 3, 1920.

[29] *The Camp Dodger,* February 1, 1917.

[30] *Reports of the National Lutheran Commission for Soldiers' and Sailors' Welfare,* 1919, p. 68.

[31] *Reports of the National Lutheran Commission for Soldiers' and Sailors' Welfare,* 1919, p. 69; *The Camp Dodger,* December 14, 1917, March 9, 1918; *The Des Moines Capital,* December 9, 1917; *Report of the Activities of the Lutheran Brotherhood, Camp Dodge, July 1, 1918–June 30, 1919* (in manuscript); *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript). The *Journal* is a chronological statement of the special activities in the Lutheran Brotherhood building from October, 1917, to January, 1919. Manuscript copies of the *Journal* and the above-mentioned *Report* were furnished the writer by the Reverend A. B. Leamer, Secretary of The Lutheran Brotherhood of America.

[32] For the evolution of the Jewish Welfare Board and its relation to the Independent Order of B'nai Brith see Hansen's *Welfare Campaigns in Iowa,* pp. 131–139; report entitled

Work of the Jewish Welfare Board in the State of Iowa (in manuscript) furnished the writer by the New York office of the Jewish Welfare Board.

[33] *Work of the Jewish Welfare Board in the State of Iowa* (in manuscript); *Bulletin No. 18* of the Camp Dodge Y. M. C. A., March 16, 1918, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[34] *Work of the Jewish Welfare Board in the State of Iowa* (in manuscript); *The Des Moines Capital,* January 28, 1919; *The Camp Dodger,* November 15, 1918.

[35] For the origin of Salvation Army war work and the reasons for the financial success of its campaign see Hansen's *Welfare Campaigns in Iowa,* pp. 113–130.

[36] *The Des Moines Register,* April 6, 1919.

[37] Hansen's *Welfare Campaigns in Iowa,* pp. 100, 101.

[38] *The Camp Dodger,* October 26, 1917, January 18, 1918; *The Des Moines Capital,* January 13, 1918.

[39] *The Camp Dodger,* March 9, May 17, August 9, November 22, 1918.

[40] *The Camp Dodger,* June 7, 1918; *The Des Moines Register,* November 17, 1918.

[41] Hansen's *Welfare Campaigns in Iowa,* pp. 80–99.

[42] Sketch of Camp Dodge library furnished the writer by Forrest B. Spaulding; *Des Moines,* October, 1918, p. 14; *The Des Moines Register,* November 18, 1917; Koch's *Books in the War,* pp. 12, 13.

[43] *Bulletin No. 16* of the Camp Dodge Y. M. C. A., March 13, 1918, in the files of the War Historical Bureau of the Y. M. C. A., New York City; *Report of Military Entertainment Committee of the War Department Commission on Training Camp Activities,* pp. 45, 55, 58, 60.

[44] *Army and Navy Register,* Vol. XLIV, p. 167; *Bulletin No. 11* of the Camp Dodge Y. M. C. A., March 6, 1918, in the files of the War Historical Bureau of the Y. M. C. A., New York City; *The Camp Dodger,* June 28, 1918.

[45] Dale's *Historical Sketch of Y. M. C. A. Work at Camp Dodge* (in manuscript); *The Camp Dodger,* November 22, 1918.

[46] For the object and scheme of organization of the Camp Mothers see *The Des Moines Register,* January 5, 1918.

CHAPTER II

[47] *The Des Moines Capital,* May 12, 1918; *The Camp Dodger,* March 2, May 10, 1918.

[48] Dale's *Historical Sketch of Y. M. C. A. Work at Camp Dodge* (in manuscript); *The Caravel,* Vol. IV, No. 9, p. 5; *The Camp Dodger,* October 5, 1917, June 14, 1918; *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), December, 1918; Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *Information on Jewish Activities at Camp Dodge, Iowa* (in manuscript), furnished the writer by Isadore Sondheim, Supervisor of the Des Moines District of the Jewish Welfare Board. The population statistics of Camp Dodge available are:

1918	Average	Maximum	Minimum
January	19,494	19,895	18,494
February	20,770	31,623	19,510
March	29,827	32,392	23,576
April	22,459	25,647	19,614
May	28,161	34,883	22,501
June	31,778	38,629	29,419
July	41,696	53,896	32,972
August	32,880	55,257	24,428
September	29,657	35,138	24,933
October	32,809	33,699	30,830
November	26,596	31,058	25,334
December	22,291	25,041	20,122

1919			
January	19,548	24,430	13,550
February	12,789	17,253	9,683

— *The Historical Record, Camp Utilities, Camp Dodge, Iowa,* p. 92. This is a report from the officer in charge of utilities at Camp Dodge to the construction division of the army, February, 1919.

[49] *The Camp Dodger,* June 14, 1918; letter of L. E. Marvin to Scott Williams dated Duluth, Minnesota, March 18, 1920, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[50] *The Camp Dodger,* April 20, 1918; *Report of the Activities of the Lutheran Brotherhood, Camp Dodge, July 1, 1918–June 30, 1919* (in manuscript).

[51] *The Camp Dodger,* October 5, 1917, February 1, 1918.

[52] *The Camp Dodger,* June 7, July 19, 1918; Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[53] *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), December, 1917, December, 1918; *The Des Moines Register,* November 11, 1917.

[54] *Bulletin No. 20* of the Camp Dodge Y. M. C. A., March 18, 1918, in the files of the War Historical Bureau of the Y. M. C. A., New York City; *The Camp Dodger,* October 18, 1918.

[55] *The Des Moines Capital,* March 16, 1918; *The Camp Dodger,* March 9, June 28, July 19, August 2, 9, 1918.

[56] *The Camp Dodger,* September 21, 1917, August 23, 1918.

[57] *The Camp Dodger,* March 2, May 17, 1918.

[58] *The Camp Dodger,* June 7, 1918.

[59] *The Camp Dodger,* March 2, May 24, 1918; *The Des Moines Register,* March 3, May 19, 1918.

[60] *The Camp Dodger,* May 24, July 19, 1918.

[61] *The Camp Dodger,* May 17, September 13, 1918.

[62] *The Des Moines Capital,* March 28, 1918.

[63] *The Camp Dodger,* July 12, 1918; *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), April 8, June 14, 1918.

[64] Letter of Mrs. W. E. Maulsby to Ralph Faxon dated Des Moines, October 20, 1919.

[65] *The Des Moines Capital,* November 15, 1917; *The Des Moines Register,* December 16, 1917, January 5, April 28, May 26, July 21, 1918.

[66] *The Camp Dodger,* December 28, 1917.

[67] *The Camp Dodger,* December 21, 1917.

[68] *The Camp Dodger,* December 21, 1917.

[69] *The Des Moines Register,* December 25, 1917; *The Camp Dodger,* December 28, 1917; *The Caravel,* Vol. IV, No. 1, p. 3.

[70] *The Des Moines Register,* December 26, 1917.

[71] *The Caravel,* Vol. IV, No. 1, p. 3; *The Des Moines Register,* December 25, 1917.

[72] *The Camp Dodger,* December 28, 1917.

[73] *The Camp Dodger,* December 20, 27, 1918.

[74] *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), December, 1918.

[75] *The Camp Dodger,* December 7, 1917. A picture and description of the "army and navy model" phonograph is printed in *The Des Moines Capital,* November 25, 1917.

[76] *The Camp Dodger,* January 25, March 15, 1918.

CHAPTER III

[77] *The Des Moines Register,* October 10, 1917.

[78] *The Camp Dodger,* November 16, 23, December 7, 21, 1917, May 10, 1918.

[79] *Annual Report of the Secretary of War,* 1918, p. 28.

[80] *The Camp Dodger,* February 1, 1918; *Report of Military Entertainment Committee of the War Department Commission on Training Camp Activities,* pp. 7, 14, 73–76. For the "Smileage Campaign" in Iowa see Hansen's *Welfare Campaigns in Iowa,* pp. 146–148.

[81] *The Camp Dodger,* December 7, 28, 1917, February 1, 8, 1918.

[82] *The Camp Dodger,* February 1, 1918.

[83] *Report of Military Entertainment Committee of the War Department Commission on Training Camp Activities,* p. 15.

[84] *The Camp Dodger,* April 13, June 21, 28, July 5, 1918.

[85] *The Camp Dodger,* September 6, October 25, 1918.

[86] *The Camp Dodger,* March 30, 1918.

[87] *The Camp Dodger,* November 22, December 6, 1918.

[88] *The Camp Dodger,* May 10, September 20, 1918.

[89] Bozenhard's *Athletic Work at Camp Dodge* (in manuscript). This is a manuscript report of the physical activities of the Young Men's Christian Association at Camp Dodge prepared by E. T. Bozenhard, physical director from October, 1917, to September, 1919. A copy was presented the writer by Sidney Morse, Associate Director of the War Historical Bureau of the Young Men's Christian Association.

[90] *The Camp Dodger,* December 14, 21, 1917.

[91] *The Camp Dodger,* November 29, 1917, February 23, September 27, 1918.

[92] *The Camp Dodger,* November 29, 1918.

[93] *The Camp Dodger,* December 21, 1917.

[94] *The Camp Dodger,* January 25, March 2, August 23, November 29, 1918.

[95] *The Camp Dodger,* January 18, 25, February 1, 15, 23, April 5, 1918; *Report of the Activities of the Lutheran Brotherhood, Camp Dodge, July 1, 1918–June 30, 1919* (in manuscript).

[96] *The Camp Dodger,* February 1, 1918.

[97] Hansen's *Historical Statement of Camp Dodge* (in manuscript).

[98] *The Camp Dodger,* July 19, 1918.

[99] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[100] *The Des Moines Register,* January 1, 2, 1918; *The Camp Dodger,* March 2, June 21, 1918.

[101] *The Camp Dodger,* June 21, August 9, 1918; *The Des Moines Capital,* August 9, 1918.

[102] *Report of the Camp Music Division of the War Department,* 1919, p. 9.

[103] *The Camp Dodger,* October 12, 1917.

[104] *Report of the Camp Music Division of the War Department,* 1919, p. 11.

[105] *The Camp Dodger,* November 2, 1917.

[106] *The Camp Dodger,* December 14, 1917; *Report of the Camp Music Division of the War Department,* 1919, p. 14.

[107] *The Camp Dodger,* February 15, August 30, 1918.

[108] *Report of the Camp Music Division of the War Department,* 1919, p. 42.

[109] *The Camp Dodger,* December 14, 1917, January 11, 1918.

CHAPTER IV

[110] *Proceedings of the Massachusetts Historical Society,* Second Series, Vol. XII, p. 79.

[111] *Annual Report of the Secretary of War,* 1917, p. 36; *Official Bulletin,* September 24, 1917.

[112] *United States Statutes at Large,* Vol. XXXIX, p. 176, Vol. XL, pp. 394, 561; *Annual Report of the Adjutant General* in *Annual Reports of the War Department,* 1918, Vol. I, p. 182. Jewish chaplains were permitted to wear as an insignia instead of the cross, the star of David.— *Army and Navy Register,* Vol. LXIV, p. 227.

[113] *The Camp Dodger,* September 21, 1917; Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), October, November, 1917; *Survey of the Moral and Religious Forces in the Military Camps and Naval Stations in the United States,* p. 21.

[114] *The Camp Dodger,* August 23, 1918.

[115] *Bulletin No. 17,* March 14, 1918, Camp Dodge Y. M. C. A., in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[116] The following was the result of the religious census:

Catholic	2588
Methodist	2346
Lutheran	1810
No affiliation	1348
Presbyterian	1312
Baptist	665
Christians	629
Episcopalians	541
Congregationalists	533
Protestant	157
Christian Scientists	99
Jewish	91
Universalists	45
Evangelist	44
Reformed Church	39
United Brethren	37

Unitarian	34
Mennonite	31
Latter Day Saints	27
Adventists	25
Church of Christ	23
United Evangelical	21
Greek Catholic	19
Quaker	17
Church of Brethren	16
Friends	13
Orthodox	14
Jewish Mission	12
Dutch Reformed	12
Mission Friends	12
Atheists	11
Agnostics	5
Holy Alliance	4
Dunkard	4
Plymouth Brethren	4
Nazarine	4
German Evangelical	3
Spiritualists	3
Church of God	3
Reformed Church of England	2
Apostolic	2
Moravian	2
Holy Roller	2
Infidel	2
Theosophist	1
Moralist	1
St. James Reformed	1
Mohammedan	1
Liberal	1
International	1
Swedenborgian	1
Emmanuel	1
Mormon	1

Nationalist	1
Salvation Army	1
Millenial Dawn	1
New Apostle	1
Free Thinker	7

This list is published as it appears in *The Camp Dodger,* February 1, 1918, though there are some manifest misstatements.

117 *Work of the Jewish Welfare Board in the State of Iowa* (in manuscript); *The B'nai Brith News,* Vol. X, No. 7, p. 10; *Information on Jewish Activities at Camp Dodge, Iowa* (in manuscript), furnished the writer by Isadore Sondheim, Supervisor of the Des Moines District of the Jewish Welfare Board; *The Camp Dodger,* May 24, 1918; *The Des Moines Capital,* June 14, 1918.

118 *The Camp Dodger,* March 9, 1918.

119 Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript). The statistics of attendance were furnished the writer by F. J. Rooney of the Department of Historical Records of the National Catholic War Council, Washington, D. C.

120 *The Camp Dodger,* January 11, June 7, 14, July 12, 1918; *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), March, June, July, 1918.

121 *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), March, 1918.

122 *The Camp Dodger,* November 23, 1917; *The Des Moines Register,* February 4, 1918.

123 *The Des Moines Register,* February 4, 1918.

124 *The Des Moines Capital,* December 23, 1917; *The Des Moines Register,* February 4, 1918.

125 *Information on Jewish Activities at Camp Dodge, Iowa* (in manuscript).

[126] Morse's *History of the North American Young Men's Christian Associations,* p. 221.

[127] The following is a copy of the "War Roll": "I hereby pledge my allegiance to the Lord Jesus Christ as my Saviour and King, and by God's help will fight his battles for the victory of his kingdom."—*The Des Moines Register,* February 4, 1918.

[128] Letter of Floyd W. Barr to Scott Williams, dated Monmouth, Illinois, January 24, 1920, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[129] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *The Camp Dodger,* March 23, 30, 1918.

[130] *The Camp Dodger,* March 23, 30, 1918.

[131] *The Camp Dodger,* August 23, 1918.

[132] Interview with Robert Lappen, Secretary of the Des Moines branch of the Jewish Welfare Board.

[133] *The Camp Dodger,* July 12, 1918.

[134] *The Camp Dodger,* August 30, 1918. Statistics of Catholic communions were furnished the writer by F. J. Rooney of the Department of Historical Records of the National Catholic War Council, Washington, D. C.

[135] *The Camp Dodger,* March 9, 1918. Statistics of attendance at mass were furnished the writer by F. J. Rooney of the Department of Historical Records of the National Catholic War Council, Washington, D. C.

[136] *The Biblical World,* Vol. LII, p. 162. This article was written by James M. Stifler, Religious Work Director of the Camp Dodge Y. M. C. A.

[137] *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), June, 1918.

[138] *The Biblical World,* Vol. LII, p. 162.

[139] *The Literary Digest,* Vol. LIX, November 16, 1918; *The Outlook,* Vol. CXX, pp. 247, 248.

[140] *The New York Times,* January 6, 1919.

CHAPTER V

[141] *Report of the Chairman on Training Camp Activities,* p. 6.

[142] *The Camp Dodger,* October 26, 1917.

[143] *Report of the Chairman on Training Camp Activities,* p. 6; *Annual Report of the Secretary of War,* 1918, p. 26.

[144] *The Camp Dodger,* September 28, 1917, February 1, 1918.

[145] Bozenhard's *Athletic Work at Camp Dodge* (in manuscript); Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[146] *Report of the Chairman on Training Camp Activities,* p. 7; *The Camp Dodger,* October 12, 1917.

[147] *The Camp Dodger,* September 28, November 2, December 7, 1917, February 23, 1918.

[148] *The Camp Dodger,* November 23, December 28, 1917, February 15, April 5, 20, June 7, 1918.

[149] *The Camp Dodger,* October 5, 12, November 2, 29, 1917, January 11, March 30, 1918; *The Des Moines Register,* October 12, 1917.

[150] *The Des Moines Register,* February 23, 1918; *Report of the Chairman on Training Camp Activities,* p. 7; *The Camp Dodger,* March 9, 30, April 13, 1918.

[151] *The Camp Dodger,* November 16, 1917. Among the candidates for positions in the backfield were Derr of the University of Pennsylvania, McCormick of the University of South Dakota, Robertson, a former member of the freshman team at Dartmouth, Laun and Thomas of the State University of Iowa, Jones of the University of Wisconsin, Sheeler of Cornell

College, Moss of Iowa State College, Davis of Drake. The line was built from a group composed of Mayer of the University of Minnesota, Wenig of Morningside College, Malone of Notre Dame, Carberry of Ames High School, Kock of the University of Wisconsin, Weinberg of the University of Denver, Allanson of Cornell College, Whitner of Grinnell College, Murphy and Allison of Carleton College.—*The Camp Dodger*, December 14, 1917.

[152] *The Camp Dodger*, November 23, December 7, 14, 1917; letter of John L. Griffith, dated Urbana, Illinois, August 24, 1920.

[153] *The Camp Dodger*, August 30, September 6, 13, 20, October 11, 25, November 1, 15, 22, 29, December 6, 13, 1918.

[154] *The Camp Dodger*, February 23, June 21, 1918; letter of John L. Griffith, dated Urbana, Illinois, August 24, 1920.

[155] *The Camp Dodger*, April 5, June 21, July 12, September 30, 1918; letter of John L. Griffith, dated Urbana, Illinois, August 24, 1920.

[156] *The Camp Dodger*, February 1, 8, 15, May 3, 1918.

[157] *The Camp Dodger*, March 8, 1918.

[158] *The Camp Dodger*, October 12, November 2, 1917, April 13, 1918; *The Des Moines Register*, February 23, 1918; Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[159] *The Camp Dodger*, December 28, 1918; Bozenhard's *Athletic Work at Camp Dodge* (in manuscript).

[160] Bozenhard's *Athletic Work at Camp Dodge* (in manuscript).

[161] *The Camp Dodger*, December 7, 14, 1917, September 13, 27, December 20, 1918; Bozenhard's *Athletic Work at Camp Dodge* (in manuscript).

[162] *The Camp Dodger*, February 1, June 21, September 13, 1918.

[163] *The Camp Dodger,* July 5, 1918.

[164] *The Camp Dodger,* August 2, 16, 30, September 27, November 6, 1918; Bozenhard's *Athletic Work at Camp Dodge* (in manuscript).

[165] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[166] Bozenhard's *Athletic Work at Camp Dodge* (in manuscript).

[167] *The Camp Dodger* (Overseas Edition), April 28, 1919.

CHAPTER VI

[168] *The Alumnus of Iowa State College,* Vol. XIII, p. 16; *The Daily Iowan,* September 26, 1917; Haynes's *Social Work at Camp Dodge* in *The Iowa Journal of History and Politics,* Vol. XVI, p. 520.

[169] Morse's *History of the North American Young Men's Christian Associations,* pp. 172–178; Egan and Kennedy's *The Knights of Columbus in Peace and War,* Vol. I, pp. 139–155.

[170] *The Daily Iowan,* September 30, 1917.

[171] *Iowa Library Quarterly,* Vol. VIII, No. 4, p. 54; *The Des Moines Register,* December 14, 1917; *The Camp Dodger,* February 23, 1918. For the campaign which made possible this library work see Hansen's *Welfare Campaigns in Iowa,* pp. 80–99.

[172] *Iowa Library Quarterly,* Vol. VIII, No. 5, p. 69; *Report of the War Service Committee of the American Library Association,* 1918, p. 27.

[173] *The Literary Digest,* Vol. LX, January 11, 1919.

[174] *The Daily Iowan,* September 26, 30, October 4, 16, 24, 1917; *The Des Moines Capital,* May 17, 1918.

[175] Hansen's *Historical Statement of Camp Dodge* (in manuscript); *The Camp Dodger,* January 4, July 26, 1918; letter of Harry L. Eells, dated Cedar Falls, December 14, 1920.

[176] Haynes's *Social Work at Camp Dodge* in *The Iowa Journal of History and Politics,* Vol. XVI, pp. 521, 522; *The Des Moines Capital,* June 21, 1918.

[177] Letter of H. L. Eells to A. C. Trowbridge, dated Camp Dodge, July 5, 1918, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[178] *The Des Moines Register,* September 8, 1918.

[179] Letter of Harry L. Eells dated Cedar Falls, December 14, 1920. The following is the weekly program of Company A, furnished the writer by Mr. Eells:

	10:15	1:00
Monday	Reading	Arithmetic
Tuesday	Reading	Penmanship
Wednesday	Civics	Language and Spelling
Thursday	Reading	Penmanship
Friday	Arithmetic	Language and Spelling

Mr. Eells also provided the following outline of work in arithmetic:

GRADE 1

a. Reading and writing of numbers to 1000.
b. Reading and writing of amounts in U. S. money to $100.
c. Simple combinations in addition with sums not higher than 20.
d. Same combinations in subtraction.
e. Practice in making change in odd cents up to 25 cents, and in multiples of 5 cents up to $100.

GRADE 2

a. Reading and writing of numbers to 1,000,000.
b. Addition exercises of two or three columns, including "carrying".
c. Subtraction exercises of three and four columns, including "borrowing".
d. Making change in any amounts up to $100.
e. Multiplication tables of 2's and 3's with a good deal of practice in "hit and miss" problems or "skipping around" as we say.

f. Short division combinations with same tables.

GRADE 3

a. Tables of 2's and 3's reviewed and 4's, 5's, 6's, and 7's learned. Continue the practice of requiring men to know the multiplication combinations without regard to any fixed order.

b. Short division using the tables as learned,—first, such exercises as 48 divided by 6, next,—such as 329 divided by 7, etc.

c. Long division. Avoid divisors with more than two digits.

d. Continue the addition, subtraction, multiplication, and division combinations of the first two grades, usually for five or ten minutes each day.

GRADE 4

a. Simple common fractions involving only those from halves to eighths. Reduction of fractions to a common denominator should be given only in connection with the simpler exercises such as the men can usually solve by inspection. It will probably not be necessary to use a common denominator larger than 50.

b. Tables and reduction on Denominate Numbers. Use only, —Long Measure, Liquid Measure, Dry Measure, Time Measure, and Avoirdupois weight, and be very careful to use only simple practical problems in reduction. Finding the number of minutes since Washington crossed the Delaware or the pints of water in a supply tank have no place in practical life. Let alone in the soldiers' school.

c. Tables of 8's, 9's, 10's.

180 Haynes's *Social Work at Camp Dodge* in *The Iowa Journal of History and Politics,* Vol. XVI, pp. 520, 522; *The Camp Dodger,* March 23, 30, April 20, June 14, 1918; *The Des Moines Capital,* March 15, 1918; *The Des Moines Register,* October 9, 1917.

181 *The Camp Dodger,* November 23, 1917, March 23, 1918;

Haynes's *Social Work at Camp Dodge* in *The Iowa Journal of History and Politics,* Vol. XVI, p. 521.

[182] Haynes's *Social Work at Camp Dodge* in *The Iowa Journal of History and Politics,* Vol. XVI, p. 522; *The Camp Dodger,* January 11, February 15, 1918.

[183] Haynes's *Social Work at Camp Dodge* in *The Iowa Journal of History and Politics,* Vol. XVI, p. 522; *The Camp Dodger,* August 2, 1918.

[184] Haynes's *Social Work at Camp Dodge* in *The Iowa Journal of History and Politics,* Vol. XVI, p. 522; *The Grinnell Review,* Vol. XIII, p. 326; *The Camp Dodger,* December 28, 1917; *The Alumnus of Iowa State College,* Vol. XIII, p. 327.

[185] *The Des Moines Register,* November 14, 1917; *Report of the War Service Committee of the American Library Association,* 1918, p. 27; *Iowa Library Quarterly,* Vol. VIII, No. 4, p. 54; *The Camp Dodger,* April 20, 1918.

[186] A copy of this booklet was furnished the writer by Harry L. Eells of Cedar Falls.

[187] *The Daily Iowan,* September 26, 1917, February 13, April 14, 1918; *The Grinnell Review,* Vol. XIII, p. 323; *Twentieth Biennial Report of the Board of Regents of the University of Minnesota,* 1916–1918, p. 129; *The Camp Dodger,* April 20, 1918.

[188] *Work of the Jewish Welfare Board in the State of Iowa* (in manuscript).

[189] *Iowa Library Quarterly,* Vol. VIII, No. 4, p. 54.

[190] *The Camp Dodger,* April 20, May 24, 1918; *Iowa Library Quarterly,* Vol. VIII, No. 5, p. 70; *Report of the War Service Committee of the American Library Association,* 1918, p. 24.

[191] *The Camp Dodger,* February 23, March 15, 30, April 5, 1918; *Iowa Library Quarterly,* Vol. VIII, No. 5, p. 70.

[192] *Annual Report of the Activities of the Lutheran Brotherhood, Camp Dodge, July 1, 1918–June 30, 1919* (in manu-

script); *Iowa Library Quarterly,* Vol. VIII, No. 4, p. 54; *The Camp Dodger,* April 20, 1918; *The Des Moines Register,* November 14, 1917; Koch's *Books in the War,* p. 34. The quotation is from the *Annual Report of the Postmaster General,* 1917–1918, p. 12.

[193] *The Camp Dodger,* February 23, May 24, 1918; *Annual Report of the Activities of the Lutheran Brotherhood, Camp Dodge, July 1, 1918–June 30, 1919* (in manuscript); Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[194] *Iowa Library Quarterly,* Vol. VIII, No. 4, p. 54; *The Camp Dodger,* February 23, June 28, 1918; *The Des Moines Register,* December 1, 1917.

[195] The information in these paragraphs regarding the educational activities after the armistice was secured from a sketch entitled *Back Home Educational Work at Camp Dodge* (in manuscript), furnished the writer by Harry L. Eells of the Iowa State Teachers College; from the January, 1919, *Report on Educational Lectures and Talks* (in manuscript), also furnished by Mr. Eells; and from Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

CHAPTER VII

[196] *The Camp Dodger,* August 2, 9, 1918.

[197] *The Camp Dodger,* August 16, September 6, 1918.

[198] *Annual Report of the Secretary of War,* 1918, p. 20; *The Camp Dodger,* October 4, 1918.

[199] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *The Camp Dodger,* October 18, 1918.

[200] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *The Camp Dodger,* November 8, 1918; *Our Lutheran Boys in the Army and Navy,* Vol. I, No.

5, p. 6. This magazine was published bi-monthly by the National Lutheran Commission for Soldiers' and Sailors' Welfare.

[201] Hansen's *Historical Statement of Camp Dodge* (in manuscript); Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *The B'nai Brith News,* Vol. X, No. 6, p. 11; *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), December, 1917.

[202] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *The Camp Dodger,* October 18, 1918.

[203] *Journal of the Lutheran Brotherhood, Camp Dodge* (in manuscript), October, 1918.

[204] *The Camp Dodger,* October 25, 1918.

[205] *The Camp Dodger,* October 4, 1918.

[206] *The Des Moines Register,* October 23, 1918; *The Des Moines Capital,* October 22, 1918; Hansen's *Welfare Campaigns in Iowa,* pp. 197, 198.

[207] Bozenhard's *Athletic Work at Camp Dodge* (in manuscript).

[208] *The Camp Dodger,* October 25, November 8, 1918.

[209] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[210] *The Des Moines Register,* January 22, 1919; *The Des Moines Capital,* August 4, 1919.

[211] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[212] Letter of Clyde G. Martin to Mrs. W. E. Maulsby, dated Camp Dodge, August 5, 1919; *The Des Moines Register,* April 27, 1919.

[213] Letter of Fred M. Hansen of Ames, undated.

[214] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[215] Fosdick's *Report to the Secretary of War on the Activities of Welfare Organizations Serving with the A. E. F.*, pp. 10, 11.

[216] Hansen's *Welfare Campaigns in Iowa*, pp. 168–179, 245, 246.

[217] *Army and Navy Register*, Vol. LXV, pp. 486, 647, 774.

[218] *Army and Navy Register*, Vol. LXVI, p. 572.

[219] *Army and Navy Register*, Vol. LXV, p. 819, Vol. LXVI, pp. 388, 540.

[220] Hansen's *Historical Statement of Camp Dodge* (in manuscript); Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript); *Report of the Activities of the Lutheran Brotherhood, Camp Dodge, July 1, 1918–June 30, 1919* (in manuscript); *The Des Moines Capital*, July 28, 1919.

[221] Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

CHAPTER VIII

[222] *Annual Report of the Adjutant General* in *Annual Reports of the War Department*, 1918, Vol. I, p. 183; Gallaher's *Fort Des Moines in Iowa History* in *Iowa and War*, No. 22, pp. 32–36.

[223] *Iowa State Notes*, Vol. XXIX, No. 2, p. 13.

[224] *The Des Moines Register*, June 24, July 4, 8, 1917.

[225] *The Des Moines Register*, June 25, 1917; *The Des Moines Capital*, May 2, August 10, 1918, January 25, 1919; letter of Fred B. Taylor to Scott Williams, dated Yates City, Illinois, February 23, 1920, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[226] *The Des Moines Capital*, January 29, 1919; letter of Fred B. Taylor to Scott Williams, dated Yates City, Illinois, February 23, 1920, in the files of the War Historical Bureau

of the Y. M. C. A., New York City; Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[227] *The Des Moines Register,* June 16, 1918; *Iowa Library Quarterly,* Vol. VIII, No. 7, p. 109, Vol. VIII, No. 12, p. 188; *Des Moines,* October, 1918, p. 14.

[228] *The Des Moines Capital,* June 5, 1918.

[229] *The Des Moines Capital,* November 26, 1918, July 27, 1919; *The Des Moines Register,* June 30, 1918, May 4, 1919.

[230] *The Des Moines Register,* January 19, 1919; *The Des Moines Capital,* May 1, 22, June 1, November 5, 16, 20, December 1, 1918, February 2, June 19, July 11, 1919.

[231] *The Des Moines Register,* September 15, October 6, 1918, March 16, 30, April 27, 1919; *The Des Moines Capital,* June 18, 1919.

[232] *The Des Moines Capital,* May 17, June 12, November 3, 1918, January 21, 1919; *The Des Moines Register,* September 1, 1918.

[233] *The Des Moines Capital,* January 8, 23, February 14, 18, 1919.

[234] *The Des Moines Capital,* January 22, 25, February 16, May 8, July 28, 1919; letter of O. L. Carver to Scott Williams, dated Fort Des Moines, February 20, 1920, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[235] Letter of O. M. Yaggy to K. A. Shumaker, dated Fort Des Moines, January 17, 1919, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[236] This account of the library work at Fort Des Moines is based upon the article entitled *Library Service in a Reconstruction Hospital,* by Grace Shellenberger, in *Iowa Library Quarterly,* Vol. VIII, No. 10, pp. 150–153, and Koch's *Books in the War,* p. 159.

[237] *The Des Moines Capital,* January 17, February 15, June 7, July 23, 1919.

[238] *The Des Moines Capital,* July 8, 1919; *The Des Moines Register,* April 27, 1919.

CHAPTER IX

[239] *The Des Moines Capital,* June 13, 1917.

[240] *The Des Moines Register,* July 4, 1917.

[241] Patin's *War Camp Community Service* (in manuscript). This manuscript report of organized welfare work in Des Moines was furnished the writer by R. B. Patin, Executive Secretary of the Des Moines branch of the War Camp Community Service.

[242] Hansen's *Welfare Campaigns in Iowa,* pp. 140–148.

[243] *The Des Moines Capital,* May 9, 1918; Patin's *War Camp Community Service* (in manuscript).

[244] *The Des Moines Capital,* July 4, 1917.

[245] *The Des Moines Register,* August 12, 1917.

[246] Patin's *War Camp Community Service* (in manuscript); *The Des Moines Capital,* September 6, October 6, 10, 19, 28, 1917; *The Camp Dodger,* November 2, 1917.

[247] *The Camp Dodger,* November 2, 1917; *The Des Moines Capital,* October 28, 1917.

[248] *The Des Moines Register,* December 16, 1917, January 20, February 3, 24, March 3, November 24, December 22, 1918; *The Des Moines Capital,* January 1, 2, 31, November 22, December 15, 1918.

[249] *The Des Moines Capital,* November 29, 1917; *The Camp Dodger,* August 9, 1918.

[250] *The Des Moines Capital,* November 9, 1919.

[251] *Des Moines,* November, 1917; *The Des Moines Register,* November 15, 1917. For the general facts of negro migration during the war see *The Survey,* Vol. XL, pp. 115–122; Vol. XLI, pp. 455–461.

[252] *The Des Moines Capital,* September 15, 1917; *The Camp Dodger,* December 28, 1917; Patin's *War Camp Community Service* (in manuscript).

[253] *The Des Moines Register,* December 16, 27, 1917, March 2, 1919; *The Camp Dodger,* March 2, 1918.

[254] *The Des Moines Register,* March 2, 1919; *The Des Moines Capital,* February 19, 1919. The War Mothers of America was an organization "open to all mothers, wives, daughters and sisters of men or women in United States service during the World War." A chapter was organized in Des Moines in November, 1918.— *The Des Moines Capital,* November 13, 15, 1918.

[255] *The Des Moines Register,* April 6, 1919.

[256] *The Des Moines Register,* December 16, 1917.

[257] *Activities, Year Book, and Directory of G. V. A.,* p. 49. The quotation is from a letter of Mrs. W. E. Maulsby to Ralph Faxon, dated Des Moines, October 20, 1919.

[258] *Activities, Year Book, and Directory of G. V. A.,* pp. 49, 54.

[259] *The Des Moines Register,* July 29, August 5, 1917; *The Des Moines Capital,* December 19, 1917; *Activities, Year Book, and Directory of G. V. A.,* p. 66; letter of Mrs. W. E. Maulsby to Ralph Faxon, dated Des Moines, October 20, 1919; *Report of Girls' Committee for Club Year June, 1919, to June, 1920* (in manuscript); *Resumé of Girls' Volunteer Aid* (in manuscript), March, 1918.

[260] *The Des Moines Register,* August 12, 26, 1917; *Activities, Year Book, and Directory of G. V. A.,* pp. 63, 73, 74; letter of Ralph Faxon to Mrs. W. E. Maulsby, dated Des Moines, October 11, 1919.

[261] Letter of Mrs. W. E. Maulsby to Ralph Faxon, dated Des Moines, October 20, 1919; *Activities, Year Book, and Directory of G. V. A.,* pp. 56, 60, 61; *The Des Moines Register,* September 2, 8, 1917; *The Des Moines Capital,* November 28, 1917.

[262] *The Des Moines Capital,* January 5, 1918.

[263] Letter of Mrs. W. E. Maulsby to Ralph Faxon, dated Des Moines, October 20, 1919; *Activities, Year Book, and Directory of G. V. A.,* p. 60; *The Des Moines Capital,* January 9, 1918.

[264] Letter of Mrs. W. E. Maulsby to Ralph Faxon, dated Des Moines, October 20, 1919; *Activities, Year Book, and Directory of G. V. A.,* pp. 19, 68; *The Des Moines Capital,* October 9, 1918.

[265] *The Des Moines Register,* October 27, 1918, March 16, 1919; *Activities, Year Book, and Directory of G. V. A.,* p. 61.

[266] *The Des Moines Capital,* October 17, 1917, January 31, 1918.

[267] Letter of Mrs. W. E. Maulsby to Ralph Faxon, dated Des Moines, October 20, 1919; *Activities, Year Book, and Directory of G. V. A.,* p. 73; letter of Mrs. W. E. Maulsby to E. W. Avery, dated Des Moines, April 8, 1919.

[268] *The Camp Dodger,* February 15, 1918; *The Des Moines Register,* October 8, 1918, January 5, 1919; *The Des Moines Capital,* December 12, 1918; letter of E. W. Avery to Mrs. W. E. Maulsby, dated Des Moines, April 2, 1919; letter of Mrs. W. E. Maulsby to E. W. Avery, dated Des Moines, April 8, 1919. In the spring of 1919 Mr. Avery was Executive Secretary of the War Camp Community Service in Des Moines.

[269] *The Des Moines Capital,* January 14, 19, June 5, 1919; letter of Clyde G. Martin to Mrs. W. E. Maulsby, dated Camp Dodge, August 5, 1919; letter of I. H. Jutras to Mrs. W. E. Maulsby, dated Fort Des Moines, July 19, 1919; *Report of Girls' Committee for Club Year June, 1919, to June, 1920* (in manuscript).

[270] *The Des Moines Capital,* September 28, 1919; *Report of Girls' Committee for Club Year June, 1919, to June, 1920* (in manuscript); letter of Mrs. W. E. Maulsby to Ralph Faxon, dated Des Moines, October 20, 1919. When President Wilson

was in Des Moines in September, 1919, he was informed of the nature of the work of the Girls' Volunteer Aid. His letter commending the organization was published in *The Des Moines Capital,* October 5, 1919.

271 *The Des Moines Capital,* June 19, July 3, 27, August 29, September 8, October 3, 7, 1919.

272 Dale's *Historical Sketch of Y. M. C. A. Work at Camp Dodge* (in manuscript); *The Des Moines Register,* September 8, 13, October 3, 1917.

273 *Report of the Eighteenth Annual Convention of the Iowa State Council of the Knights of Columbus,* p. 33; *The Camp Dodger,* September 27, 1918.

274 Interview with Robert Lappen, secretary of the Des Moines branch of the Jewish Welfare Board; *The B'nai Brith News,* Vol. X, No. 7, p. 10; *The Des Moines Capital,* April 28, 1919; report entitled *Work of the Jewish Welfare Board in the State of Iowa* (in manuscript), furnished the writer by the New York office of the Jewish Welfare Board.

275 *The Des Moines Capital,* February 1, May 27, 1919; report entitled *Salvation Army War Work* (in manuscript), furnished the writer by Colonel Ashley Pebbles of Des Moines.

276 *The Camp Dodger,* September 21, 1917.

277 *War Time Work of a Public Library,* p. 7. This pamphlet is the thirty-sixth annual report of the Des Moines Public Library for the year ending March 31, 1918.

278 *The Des Moines Capital,* January 29, October 9, 1918; *The Des Moines Register,* January 13, March 3, December 15, 1918.

279 *The Des Moines Capital,* September 9, 1917.

280 *The Des Moines Register,* November 11, 1917, February 24, 1918; *The Des Moines Capital,* April 30, 1919; *The Camp Dodger,* November 2, 1917, January 4, March 2, 1918.

[281] *The Des Moines Register,* November 23, 1917; Patin's *War Camp Community Service* (in manuscript).

[282] *The Camp Dodger,* November 16, December 14, 1917, April 13, July 12, 1918.

[283] *The Des Moines Capital,* June 23, 1917; *The Camp Dodger,* October 12, 1917.

[284] *The Des Moines Register,* August 5, 19, 1917, February 2, 1918; *The Des Moines Capital,* November 6, 1917, July 10, 1918.

[285] *The Des Moines Capital,* December 26, 1918.

[286] *The Camp Dodger,* November 23, 1917, April 20, 1918; *The Des Moines Capital,* May 29, 1919.

[287] *The Des Moines Register,* September 1, 8, 1918, March 16, 1919.

[288] *The Des Moines Register,* March 31, 1918, February 9, 1919.

[289] *The Camp Dodger,* October 12, December 14, 1917, August 2, September 6, 1918; *The Des Moines Capital,* October 23, 1917.

[290] *The Des Moines Register,* October 7, 21, 1917, February 3, March 3, 1918.

[291] *The Camp Dodger,* December 28, 1917; *The Des Moines Capital,* March 15, 1918; *The Des Moines Register,* July 3, 1918.

[292] *The Des Moines Capital,* October 31, 1917.

[293] *The Camp Dodger,* September 6, 1918.

[294] *The Camp Dodger,* September 13, 1918.

[295] *The Des Moines Capital,* May 29, 30, 1919.

[296] *The Des Moines Register,* August 18, 1917; report entitled *Salvation Army War Work* (in manuscript).

[297] *The Des Moines Register,* April 11, 1919; *The Des Moines Capital,* November 9, 1919.

[298] In July, 1918, General W. D. Beach ordered a great musical entertainment to be given at the Drake Stadium on Sunday, July 21st, with ensemble singing by a thousand soldiers and music by the combined bands of one hundred and sixty pieces. This was intended to be "a means of expressing the appreciation of the general and the men of the Eighty-eighth division to Des Moines".—*The Des Moines Capital,* July 20, 21, 23, 1918.

CHAPTER X

[299] *Report of the Adjutant General of Iowa,* 1917–1918, pp. 7, 37–43.

[300] *The Clinton Advertiser,* June 16, 1917; *The Fort Dodge Messenger,* May 1, 1917. See also *The Dubuque Telegraph-Herald,* March 30, 1917; *The Burlington Hawk-Eye,* May 11, 1917; and *The Waterloo Evening Courier and Reporter,* July 14, 1917.

[301] *The Oskaloosa Daily Herald,* July 6, 1917; *The Clinton Advertiser,* June 30, 1917; *The Sioux City Journal,* July 1, 8, 1917.

[302] *The Waterloo Evening Courier and Reporter,* July 5, 6, 7, 13, 1917.

[303] *The Fort Madison Evening Democrat,* April 24, 1917; *The Cedar Rapids Republican,* May 13, 1917.

[304] *The Sioux City Journal,* July 10, 12, 1917.

[305] *The Oskaloosa Daily Herald,* August 6, 14, 1917; *The Washington County Press,* August 1, 1917.

[306] *The Sioux City Journal,* July 15, 1917; *The Fort Madison Evening Democrat,* May 29, 1917; *The Oskaloosa Daily Herald,* July 17, 18, 1917.

[307] *The Sioux City Journal,* July 28, 1917; *The Oskaloosa Daily Herald,* July 17, 18, 1917; *The Waterloo Evening Courier and Reporter,* July 15, 1917.

[308] *The Cedar Rapids Republican,* May 13, 1917; *The Clinton Advertiser,* June 2, 23, 25, 1917; *The Fort Madison Evening Democrat,* April 23, 1917.

[309] *The Iowa City Daily Citizen,* July 1, 3, 6, 9, 11, 23, August 7, 9, 1918.

[310] *The Caravel,* Vol. IV, No. 8, p. 1; Yanner's *History of the Knights of Columbus Work at Camp Dodge* (in manuscript).

[311] Statement of Professor S. P. Fogdall of Des Moines College to the writer.

[312] *Report of the Chief of Staff* in *Annual Reports of the War Department,* 1919, Vol. I, Pt. I, pp. 321, 322; Kolbe's *The Colleges in War Time and After,* pp. 69–81.

[313] *The Iowa City Daily Citizen,* September 16, 1918; *The Daily Iowan,* October 1, 1918; *The Cedar Rapids Republican,* November 5, 1918; *"Y" Work With Student Army Training Corps* (in manuscript). This last reference is a summary of the Association work in Iowa, furnished the writer by the War Historical Bureau of the Y. M. C. A., New York City.

[314] *The Dubuque Telegraph-Herald,* October 18, November 3, 1918; *The Cedar Rapids Republican,* October 16, November 7, 1918. The Young Men's Christian Association conducted work in the following Iowa colleges and universities: Morningside, Simpson, Cornell, Drake, Des Moines, Iowa State, Upper Iowa, Central, Parsons, Ellsworth, Buena Vista, State University, Coe, Dubuque, Grinnell, Iowa Wesleyan, State Teachers.—*"Y" Work with Student Army Training Corps* (in manuscript).

[315] *The Daily Iowan,* October 1, 1918; *The Caravel,* Vol. IV, No. 12, p. 6; *The Cedar Rapids Republican,* November 5, 1918;

Reports of the National Lutheran Commission for Soldiers' and Sailors' Welfare, 1919, p. 80.

316 *The Burlington Hawk-Eye,* October 2, 9, 1918; *The Iowa City Daily Citizen,* September 23, 1918; *The Daily Iowan,* November 3, 1918.

317 *The Daily Iowan,* November 24, 1918; *The Cedar Rapids Republican,* December 8, 1918.

318 *"Y" Work with the Student Army Training Corps* (in manuscript); *The Daily Iowan,* November 5, 1918; *The Cedar Rapids Republican,* November 27, 1918.

319 Paddock's *War Work of Young Women's Christian Association* in *The Annals of the American Academy of Political and Social Science,* Vol. LXXIX, pp. 208–212.

320 *Report of the Social Morality Committee of the War Work Council of the National Board of the Young Women's Christian Associations,* pp. 1–3, 22, 32, 95–100.

321 Cushman's *The War Work of the Young Women's Christian Association* in *The American Review of Reviews,* Vol. LVII, pp. 191, 192.

322 *War Work Bulletin* of the Y. W. C. A., No. 11, December 21, 1917.

323 *War Work Bulletin* of the Y. W. C. A., No. 39, September 13, 1918.

324 *The Camp Dodger,* November 9, December 7, 1917; letter of George A. Nesbitt of the War Camp Community Service, dated New York City, September 9, 1920; *The Iowa City Daily Citizen,* August 8, 1919.

325 *The New York Times,* July 21, 1919. George A. Nesbitt of the War Camp Community Service writes that his society carried on activities in the following Iowa cities: Burlington, Cedar Rapids, Clinton, Council Bluffs, Davenport, Des Moines, Dubuque, Fort Dodge, Fort Madison, Iowa City, Keokuk, Marshalltown, Mason City, Muscatine, Oskaloosa, Ottumwa, Waterloo.

CHAPTER XI

[326] Letter of L. E. Marvin to Scott Williams, dated Duluth, Minnesota, March 18, 1920, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[327] *The Camp Dodger,* December 14, 1917.

[328] *The Des Moines Capital,* August 13, 1918.

[329] For the publicity methods adopted in the United War Work Campaign see Hansen's *Welfare Campaigns in Iowa,* pp. 180–201.

[330] *Fort Madison Evening Democrat,* May 4, 1917.

[331] *The Sioux City Journal,* July 11, 1917.

[332] *The Camp Dodger,* November 23, 1917, January 18, 1918.

[333] *The Camp Dodger,* January 18, 1918.

[334] *The Camp Dodger,* February 1, 1918.

[335] Dale's *Historical Sketch of Y. M. C. A. Work at Camp Dodge* (in manuscript).

[336] *The Camp Dodger,* September 6, 1918.

[337] *The Camp Dodger,* December 6, 1918.

[338] *The Camp Dodger,* December 13, 1918.

[339] Mott's *The War Work of the Young Men's Christian Associations of the United States* in *The Annals of the American Academy of Political and Social Science,* Vol. LXXIX, p. 204.

[340] *Bulletin No. 16* of the Camp Dodge Y. M. C. A., March 13, 1918; *Bulletin No. 18* of the Camp Dodge Y. M. C. A., March 15, 1918, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[341] *Infantry Journal,* Vol. XIV, p. 752.

[342] *The Des Moines Capital,* November 21, 1917.

[343] Dale's *Historical Sketch of Y. M. C. A. Work at Camp Dodge* (in manuscript).

[344] One of the best brief and impartial sketches of the criticisms of overseas work, especially that of the Young Men's Christian Association, is Edwin L. James's dispatch in *The New York Times,* January 6, 1919. See also Fosdick's *Report to the Secretary of War on the Activities of Welfare Organizations Serving with the A. E. F.*

[345] *The Des Moines Capital,* June 16, 1918.

[346] Letter of A. J. Baldwin to Scott Williams, dated Ames, February 22, 1920, in the files of the War Historical Bureau of the Y. M. C. A., New York City.

[347] Bozenhard's *Athletic Work at Camp Dodge* (in manuscript).

[348] These quotations are from Tannenbaum's *The Moral Devastation of War* in *The Dial,* April 5, 1919. This article is also reprinted by the American Union Against Militarism in a separate pamphlet entitled *Life in an Army Training Camp.*

[349] *The Des Moines Capital,* January 6, 9, 1918.

[350] *Army and Navy Register,* Vol. LXVI, p. 540.

[351] Fosdick's *Report to the Secretary of War on the Activities of Welfare Organizations serving with the A. E. F.,* p. 10.

[352] This relation between the pioneer spirit and the welfare work is pointed out in Turner's *Middle Western Pioneer Democracy* in the *Minnesota History Bulletin,* Vol. III, pp. 393–414.

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